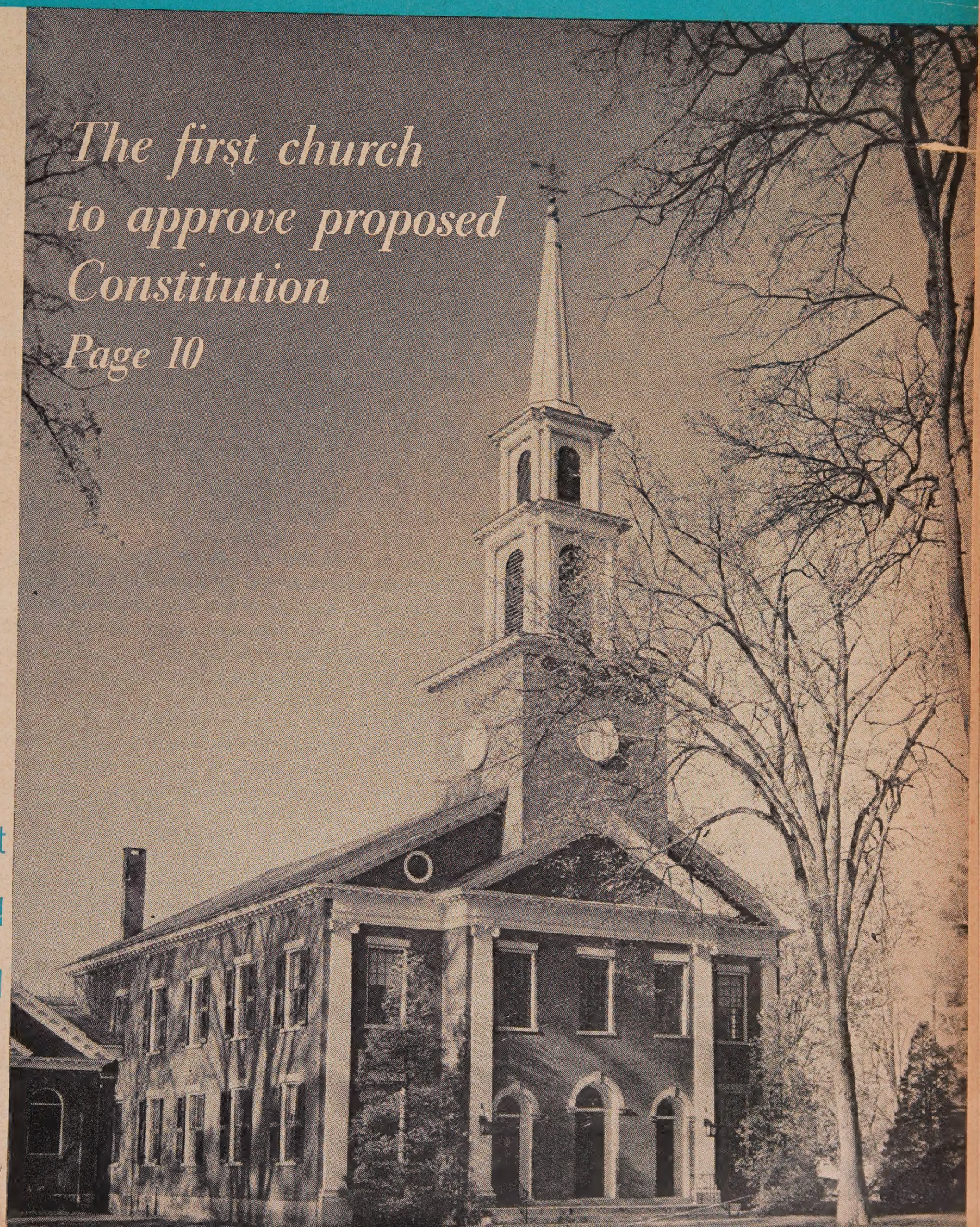
UNITED CHURCH HERALD

VOL. 3, NO. 15 AUGUST 18, 1960



The first church to approve proposed Constitution

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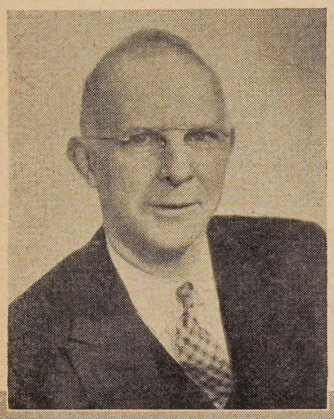
Special Report on Cleveland General Synod

FROM THE CO-PRESIDENTS' VIEWPOINT



Presented at the opening session of the adjourned meeting of the General Synod at Cleveland, Ohio, July 6, 1960

Fred Hoskins — James E. Wagner

THIS is the day that the Lord has made, and to it we have come with endless enthusiasm and exceptional expectancy. We are to receive and act upon a report from the Commission to Prepare a Constitution.

I suggest that our ardency is at least partially attributable to four considerations:

First, to the magnitude of our obligation and the flood of our gratitude to the commission. My, how they have worked! Thoughtful, responsible, devotional, long-suffering and humble they have been.

Second, to our consciousness that we are to consider a document possibly unique with respect to the plan by which it was composed. Over two million persons were invited to take a hand in the constitution-making process. The commission will testify that an impressive and amazing number took advantage of the opportunity offered and sent in several thousand suggestions.

Third, to our keen and welcome awareness that now we are in a position to get on with developing the anatomy of the United Church of Christ in ways that, because of our self-imposed Structures Resolutions, were not available to us under the *Basis of Union* alone.

And fourth, to the remarkable admixture of assumptions of what adopting a constitution will mean to the United Church. There are those who shudder at the word constitution, thinking it to be an awesome, power-packed, self-directing something. Others rejoice in their concept of a constitution as a kind of mystical, self-authenticating, exotic, high-level achievement, which by itself will solve all the problems, leaving the people free to live happily ever after. Others shrink, believing a constitution inevitably to be an instrument of restraint and yet others are certain that a constitution is an irrefragable guarantee of liberty. Some are content to act and speak on the assumption that simply to have a constitution is to make a denomination presbyterial or episcopal or of some other kind of polity.

Already it is evident that some are evaluating the proposed Constitution by criteria appropriate for evaluating a constitution of a political unit, say *(Continued on page 30)*

NOT infrequently there have been free and casual moments between meetings or at intervals during meetings when my colleague and I have had opportunity to "view the landscape o'er" and indulge in a little informal evaluation of the point at which the United Church of Christ has arrived and the way it has got there. More than once we have remarked that for a comprehension of how steadfastly we have been moving into the realities of the United Church of Christ and for anticipating with equanimity and with glad expectancy whatever next steps appeared to be pending, we have probably been blessed as have no others in our two constituencies.

For our official responsibilities have required us to be present at most meetings of boards, commissions, councils and other instrumentalities of the United Church and its two constituencies, where we have witnessed an increasing measure of cooperation and of steps toward unification, and the accompanying evidences that our people are achieving one mind, one heart. Out in the field we have seen instances where two congregations of our respective constituencies have made union real on the local level by uniting to become one church, or where a synod and a conference have met simultaneously in the same community and for some purposes have met jointly, and thus we have been privileged to witness our oneness being made manifest in a steadily increasing number and variety of ways.

There are at least eleven instances across the country where a former Evangelical and Reformed church and a former Congregational Christian church have merged to become one church, and at least ten instances where churches from each constituency have been linked to constitute a "yoked charge," the two congregations being served by the same pastor, Evangelical and Reformed or Congregational Christian.

It was lately reported that a total of twenty-nine new mission churches have been established as United Church missions under the joint auspices and aided from the joint resources of the home mission agencies of both E and R and CC constituencies. *(Continued on page 31)*

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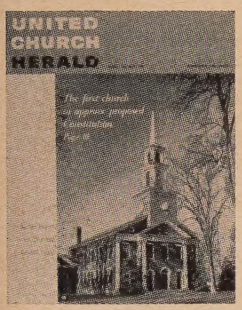

COVER STORY: First Congregational Church of Stockbridge, Mass., the first church to vote on the Constitution approved at the Cleveland General Synod in July, was organized in 1734 and its first house of worship was dedicated on Thanksgiving Day in 1739. Among the charter members were Mohican Indians. John Sergeant, a tutor at Yale, was the first minister and at the observance of the first Sacrament of the Lord's Supper "the English and the Indians sat down together."

The Rev. Jonathan Edwards succeeded Mr. Sergeant as minister and it was in Stockbridge that he wrote his classic treatise on *The Freedom of the Will*. The present structure was built in 1824. Photo by Clarence J. Kettler.

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Revised Draft of the

Proposed

Constitution and By-Laws

of the

UNITED CHURCH OF C

PROPOSED CONSTITUTION Approved by Unanimous Vote

Submitted to the
ADJOURNED MEETING
of the
SECOND GENERAL SYNOD
of the
UNITED CHURCH OF CHRIST

AN EDITORIAL

HISTORIAN Clinton Rossiter has said that a written constitution, if regarded as a viable instrument of democratic government and not as a sacred and inflexible text, is an invaluable symbol and creative force, especially for a people lacking a large store of inherited symbols.

It appeared to this observer that it was with some such wisdom and faith as this that on the afternoon of July 7 in Cleveland more than 600 delegates to the adjourned meeting of the second General Synod unanimously and dramatically voted to approve the proposed Constitution of the United Church of Christ as an expression of their unity in life and mission. A moment later they raised their voices enthusiastically and spontaneously in the majestic words of the universal Protestant hymn of thanksgiving: "Praise God from whom all blessings flow. . . ."

This spiritual and ecumenical demonstration climaxed two days of concentrated and constructive paragraph-by-paragraph scrutiny of the document by the delegates, following three years of dedicated work by the thirty-member Commission to Prepare a Constitution. It was elected in 1957 to forge the best possible instrument or structure for the purpose of prosecuting the total mission of the United Church of Christ.

Readers of *United Church Herald* will recall that the first draft of the proposed Constitution was presented one year ago to the second General Synod in Oberlin. However, action was wisely deferred at that time to give more people an opportunity to participate in the constitution-making process, to permit fuller consideration of legal intricacies and to allow for the obviously necessary revisions.

The consensus of delegates at Cleveland appeared to be that the revised document is now a more authentic product of the Holy Spirit, a more genuine expression of God's power "to unite all things in him" and a more adequate instrument for carrying forward the mission entrusted to his people. The proposed Constitution provides for much more than "togetherness." It recognizes and contributes greatly to the concrete ministries and hopes that take form and substance in the church — to its intellectual vigor, its special calling and task in the Protestant community, its evangelistic and missionary outreach. The moment of approving the proposed Constitution, therefore, and the acts eventuating from it may rightly be rated as unique in the annals of Western Protestantism!

We are more concerned here, however, to make as plain as can be the several specific objectives and the spiritual increase achieved at the July meeting of the adjourned General Synod.

1. With an obvious recognition of man's sinful pride made manifest too often in the Christian community by scandalous divisions and unedifying competition, and humbled yet spurred on by a knowledge of their own involve-

Photos are by Hastings-Willinger & Associates, Cleveland, Ohio.

ment in such sinfulness, the delegates to the Cleveland meeting appeared to look beyond themselves for guidance and direction to God's power through the Holy Spirit, asking divine counsel and blessing as they worked to prepare the way for the establishment of the United Church of Christ. This they obviously did to achieve a nearer approach to that "unity of the spirit in the bond of peace" that characterizes the church's redemptive vocation.

There were differences of opinion at Cleveland, and on the whole there was adequate opportunity to discuss the proposed instrument — freely, objectively and candidly. Thirty-four amendments to the proposed Constitution were presented from the floor, some of which were discussed at great length. But divisive interests such as prevailed in previous discussions of the union had no influence at Cleveland. Those who would atomize the churches' energies and mission raised no audible voice of protest.

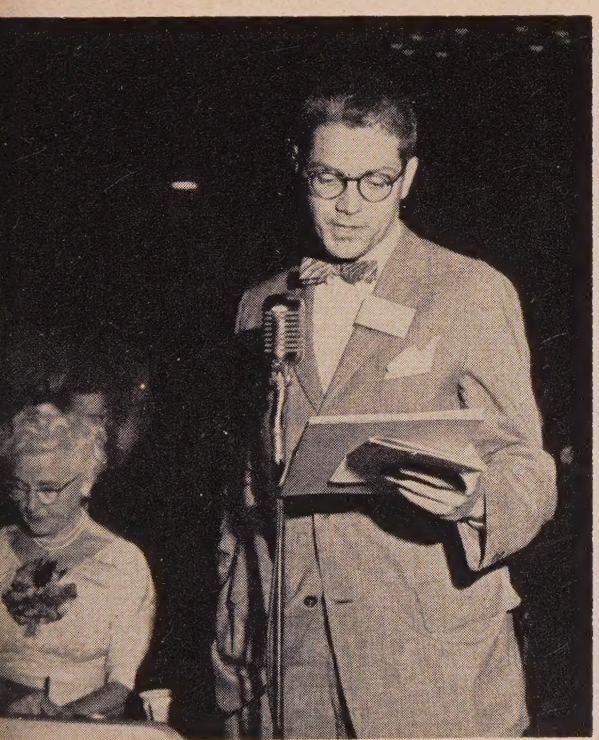
On the contrary a stirring sound of voices could be heard challenging the church in all its parts "to be the church" — Christ's broken body restored at length by successive acts of integrative fellowship to its long-lost wholeness. The delegates — by what they achieved and in their fellowship with each other — proclaimed their present oneness within

The Commission to Prepare a Constitution received profuse thanks for the limitless time and effort devoted during the past three years to framing a worthy document.

that *Una Sancta* to which each faithful Christian essentially belongs and toward the earthly consummation of which all separated Christian bodies professedly aspire.

Although an assembly such as this might have become a community unto itself—divorced from the outside world and concerned only with its own particularistic interests — this was a group acquainted with the Congo-Khrushchev-Castro headlines and convinced that only a united church can successfully challenge and minister to a divided world!

2. The delegates to the adjourned meeting of the second General Synod — by all they said and did — appeared to conceive their calling at this existential moment to bear forward the ecumenical heritage. The fellowships of which they are members are, the delegates fully realized, the products themselves of previous mergers and unions, consummated one by one over many years and fulfilling themselves in many ways. The Evangelical and Reformed Church delegates and their colleagues from the Congregational Christian churches, as they spoke on the floor and informally before and after sessions, seemed equally aware also of a spiritual renewal, of a mutual reinvigoration and of the widening concerns that have already followed and will follow more fully the confluence of their disparate religious blood streams. This process, we were happy to hear from many Cleveland delegates, has been amply illustrated in and stimulated by *United Church Herald.*



Among those who offered amendments was the Rev. William C. Blair of the New Hampshire Conference.

Delegates who spoke from the floor gave the impression of being intrinsically and pragmatically ecumenical or catholic. Accordingly they hold fast to an idea, a concept, a principle of free and voluntary fusion in Christian churchmanship for the triumph of which they have been and now are prepared, by God's grace, to lay down their pride and prejudice. They believe in or give the appearance of believing in the kind of church unity, as the Faith and Order Commission of the World Council of Churches put it, whose "achievement involves nothing less than a death and rebirth for many forms of church life as we have known them." Little thought of self-perpetuation has ever entered the plans of such people in founding their churches and mission centers, and often these have been turned over when time was ripe to other groups who might better carry forward the work.

How far afield from this truly ecumenical position have those persons strayed and wandered who think of their own local churches or their own denominations in terms of exclusive establishments going somewhere on their own. Not many such persons, however, attended the Cleveland meeting!

So, the United Church of Christ moves another step forward toward goals far beyond our immediate vision into areas of religious exploration and ecumenical development. However, inasmuch as the basic unit of the United Church of Christ is the local church, the consummation of the process of union is dependent on the approval of the proposed Constitution by two-thirds of the local Congregational Christian churches voting and by two-thirds of the Evangelical and Reformed synods. The important question for a local CC church and an E and R synod is: Will it approve the proposed Constitution and thereby become a part of the United Church of Christ? This is the only question. avm

Chairman Gerhard W. Grauer and commission members listen to synod debate.

Reports on Genera

Robert V. Moss Jr.

THE second General Synod of the United Church of Christ will long be remembered as the General Synod that in large part determined the orientation and direction of the new communion. Meeting in Oberlin, Ohio, in the summer of 1959, the second General Synod approved a Statement of Faith presented by a commission of laymen, pastors and theologians as "a testimony of the United Church of Christ to the faith commonly held among us in the words of our time."

Meeting in an adjourned session in Cleveland, Ohio, in the summer of 1960, the General Synod amended and accepted a revised draft of the proposed Constitution of the United Church of Christ, approving it for submission to the Evangelical and Reformed synods and the Congregational Christian churches.

The first draft of the proposed Constitution had been presented at the Oberlin meeting in 1959. Fifteen persons from each of the uniting communions had labored for two years on the Commission to Prepare a Constitution under the chairmanship of the Rev. Dr. Gerhard W. Grauer of Chicago, Ill. The first draft had been presented at Oberlin in the hope that a second draft could be prepared in the light of the General Synod's reactions and presented at the General Synod of 1961. Then it was hoped that the revised draft could be submitted to the synods and congregations so that the new Constitution could be declared in force in the summer of 1963.

But the second General Synod, although it had many suggestions to make for the amendment of the first draft, cut the timetable in half by agreeing to meet in adjourned session in Cleveland in 1960. During the time since July 1959, congregations, associations, conferences,

Robert W. Spike

AT 3:25 P.M. on Thursday, July 7, the United Church of Christ passed another significant milestone. After nearly two days of debate and discussion, the adjourned meeting of the second General Synod unanimously approved the revised draft of the proposed Constitution and voted to submit it to the churches and synods for their consideration and approval.

It was a curiously moving moment. Everyone who came to it brought his own sense of involvement and hopes, no doubt. Some who were there could look back through two decades of consideration, planning and even legal battles, and it seemed something of a miracle at last to have a constitution not only passed but unanimously passed. For many it was the consummation of over two years of the most painstaking conference and agonizing to produce an instrument to which these two traditions from opposite ends of the Reformed spectrum could both assent.

It is not a constitution dashed off from a book model. There were no models that could mold this one. It had to be connectional beyond recent Congregational Christian practice, and it had to acknowledge the responsible freedom of each area of the church's corporate life beyond Evangelical and Reformed custom. After two years of adjustment it was a statement that everyone could accept as the base charter of the church —a skeleton that badly needs flesh and clothing before its real significance and shape can be measured.

The Doxology was sung. Dr. Gerhard W. Grauer, the able chairman of an admirable Commission to Prepare a Constitution, came to the front of the platform, flanked by Dr. James E. Wagner and Dr. Fred Hoskins, and offered a simple prayer of thanksgiving. It seems strange that such a perfunctory act as a vote could bring tears, but there were many. It came up so suddenly—this moment out of a sea of motions and amendments, of strong debate, of intense listening, of inner groaning and gratitude. And suddenly all differences of opinion that had caused pain were stilled, and we built another bridge across the chasm that divides Christ's church. In a ballroom in the Sheraton-

Synod Actions at Cleveland

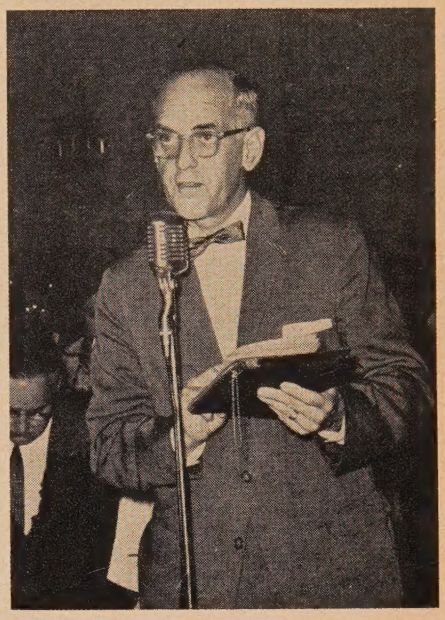
synods and individual church members have studied the first draft and sent six or seven hundred communications containing several thousand suggestions to the commission. The commission in turn has considered all suggestions, consulted with representatives of many of the instrumentalities involved and at Cleveland from July 6 through 8 formally presented the revised draft, although it had appeared in print early in the spring, for consideration by the delegates.

It was apparent from the outset of the adjourned session that there was great appreciation for the revised Constitution and By-Laws. In his opening address Co-President James E. Wagner pointed out that the framers of the proposed Constitution had not been able to undertake their work simply by asking: "How can we make provision for the United Church of Christ best to serve the mind and will of her Lord?" Rather, they had worked under a shadow that was not a healing shadow—"litigation and the threat of litigation." Co-President Fred Hoskins suggested that the great question before the General Synod was whether the proposed Constitution is essentially consistent with the *Basis of Union with the Interpretations.*

Since the report of the Commission to Prepare a Constitution constituted almost the sole item on the agenda for the three-day meeting, the delegates spent 15½ hours discussing the proposed Constitution and By-Laws, paragraph by paragraph. At the beginning of the session there were motions to require a two-thirds majority for all actions taken by the General Synod and to provide for a secret ballot on the final vote. Both motions were resoundingly defeated.

(Continued on page 22)

Dr. Moss is president of Lancaster Theological Seminary, Lancaster, Pa.



Local church membership is discussed by the Rev. Clarence K. Gebhart, Ohio.

Cleveland Hotel, John Calvin, Martin Luther and Robert Browne stood close together.

Although this proposed Constitution moves toward the closing of a historical separation, it is very responsive to the contemporary mission of the church.

One of the major reasons why the Oberlin meeting of the General Synod could not move toward adoption was that the very complex machinery for expressing the national and international mission of the church was not yet quite adequately expressed. Article VIII, the section on instrumentalities, was the focus of considerable discussion and anxiety.

The problems here confronting the Commission to Prepare a Constitution were ones that our forefathers would have found difficult to understand. The necessity for a national church to produce efficient carriers of the mission of Christ through mission boards and innumerable specialized aspects of that mission is one that only the past century has known to any degree. Beyond that the United Church of Christ could not start creating all new instrumentalities to forward this missionary activity. Both denominations had well-established agencies at work in Christian education, church extension, health and welfare, and the like. On the Congregational Christian side some of these agencies were corporate entities decades before the denominational structure had been organized. Thus, some instrumentalities could be established by the General Synod of the church and others had to be "recognized" as already existing in some form. Even the recognized instrumentalities, such as the new Board for World Ministries and the Board for Homeland Ministries, however, have undergone revision of structure and are now bound closely to the General Synod by the budget-making process and the election of all the corporate members by the General Synod.

The debates and differences of opinion that were paramount at Oberlin centered around how inclusive these recognized instrumentalities should be in their work. There has been some dis-

(Continued on page 22)

Dr. Spike is general secretary for program of the CC Board of Home Missions. Photos by Hastings-Willinger & Associates.

The article on instrumentalities is defended by the Rev. William C. Nelson.

CANDID CAMERA . . . AT CLEVELAND

FRANCES S. SMITH

Efficient Frances Kapitzky relaxes from arduous duties as synod co-moderator.

Entering the hall are the Rev. Arthur Wells (CC), Queens Village, N. Y., and the Rev. Jacob B. Wagner, Southwest Ohio Synod.

Glover Chapman, Eugene Roland and the Rev. Kenneth B. Smith of the Park Manor Congregational Church, Chicago, Ill.

Attractive young ushers represented both fellowships.

From the Puerto Rican churches came Senator Hipolito Marcano, the Rev. Antolin Castillo, the Rev. Gilberto Robles.

E and R delegates, happy to be reimbursed for travel expenses.

Mrs. Robert Hastings, CC delegate from Marlboro, Mass., visits United Church Herald display.

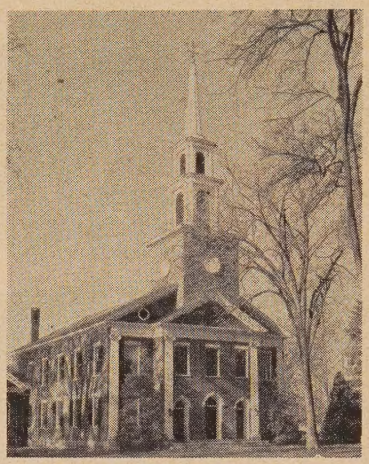
Recording their attendance are Professors Hugo Thompson and Elmer Arndt.

Comparing notes on proposed Constitution are Dr. Albert Buckner Coe, former CC General Council moderator, Mrs. Coe and Mrs. Douglas Horton, American Board president.

Photos by Hastings-Willinger & Associates

The first church to approve the proposed Constitution

NEHEMIAH BOYNTON III



First Church, Stockbridge, Mass.

HOW OFTEN it is that uncommon circumstances serve to catapult common people into prominence. Quite unintentionally they go over Niagara Falls or deliver quintuplets—and their fame becomes widespread. Although these comparisons may not be too appropriate in the present instance, the analogy holds true to the extent that circumstances have made our church the subject of a cover story.

Immediate Action

"Would you be interested in trying to be the first Congregational Christian church to approve the proposed Constitution of the United Church of Christ?" I paused before answering the question in order to reflect upon its significance. The idea sounded in keeping with the "humility" of our heritage. After all, were we not the *First* Congregational Church of Stockbridge? *(See box, page 3.)* And of more practical importance, would not such an immediate action be a real source of enthusiasm and encouragement for the denomination as a whole? So I showed marked interest in the idea.

My interrogator was Attorney Lincoln S. Cain of First Church of Christ, Pittsfield, Mass., who is also chairman of the Massachusetts Committee to Promote the Union. On June 7 we were traveling home together by car from a Boston meeting and in the course of the conversation I had mentioned that some of the members of our Stockbridge church were getting impatient regarding the union. I had indicated that our church had voted unanimously at the last three consecutive annual meetings endorsing the proposed union and our participation in it. "When can we take a final vote?" they wanted to know. It was at this time that Mr. Cain happened to put his question to me. Arriving back in Stockbridge we proceeded in good Congregational fashion to make contact with the chairman of our church's standing committee, David E. Braman. He was enthusiastic about the idea and forthwith called a special meeting of the committee. This group met on June 12 and voted unanimously to call a special church meeting for July 8, at 8 P.M. At 12:30 P.M. on July 8, Mr. Cain called Mr. Braman from Cleveland apprizing him of the final form of the proposed Constitution with all amendments and that night our church approved this revised draft unanimously. Evidently official notification of this action reached the New York office of *United Church Herald* before that of any other church, so here we are, a common people catapulted into prominence by uncommon circumstances.

Here then, at the request of the *Herald*, are some of the details of the mechanics of how our church came to enter the United Church of Christ. But of far greater significance is the why. Of course, I cannot speak for the whole congregation, for you know and I know the truth of the statement once made to the effect that one-third of the members in any local church make things happen, another one-third watch them happen and the final one-third don't even know what is happening!

But I think I can speak fairly in behalf of the first one-third of our members who have expressed themselves repeatedly and unanimously in favor of the union. Our affirmative vote is based on a twofold conviction. First, we feel that God is calling all Christians to unite in a way that witnesses to our unity in Christ and at the same time respects and preserves our opportunity for freedom of expression. This opportunity we believe the revised Constitution does respect and preserve as well as any written document can. Second, we trust our national denominational leadership, believing them to be men of personal integrity and deep faith who are earnestly intent upon being faithful to the heritage and opportunities that are ours as Christians.

Great Mission

However, having made the above testimony, it must be added that these convictions ultimately demand a leap of faith. They require a willingness to set sail on an uncharted sea, to face unknown challenges, to take a calculated risk. There can be no guarantee that the venture will be successful. However, for our part in Stockbridge, rather than remain ashore and be the victims of our doubts as to the need and outcome of such a voyage, we, like our Pilgrim forefathers, have chosen to board what we believe is a trusty craft launched on a great mission. We have dedicated heart and mind, soul and strength to seeing that the United Church of Christ pursues its course wisely and safely.

And on this sturdy ship and adventurous mission we hope we may be joined in the months ahead by all Congregational Christian churches and Evangelical and Reformed synods that similarly hear the call of God, have confidence in our national officers and desire to serve as crew, giving their best to sail this ship with pride and purpose in the Lord's service.

Mr. Boynton is minister of First Congregational Church, Stockbridge, Mass. Photo by Clarence J. Kettler.

RUDOLPH W. RABER

The author leads General Synod in a service of worship.

The Life of Total and Creative Witness

IT IS always rather a shock to consider the lengths to which prophetic witness will often go in order to make its point. Isaiah tramps naked and barefoot through the streets of Jerusalem in protest against his nation's adulterous foreign alliances. The imminence of bondage to Babylon is dramatized by Jeremiah with a yoke-bar borne on his own neck. And here is Hosea *(Hosea* 1: 2-11) with a whore for a wife and children with sermon titles instead of names. For the message of God is fraught with urgency and the prophet is compelled to hang it on every conceivable hook lest the life-and-death bulletin be missed.

Nor is this kind of thing limited to the Old Testament. Jesus rode the Palm Sunday donkey, drove the money changers out of the temple, broke the bread of his body and poured the wine of his blood at the Last Supper. And by no means the least important thing about his cross is a prophetic demonstration of what the love of God is all about.

The mere thought of such slashing witness ought to cut the conscience of the modern church to a bleeding. We have our tiresome programs and part-time Christianity, our numerous committees producing endless documents. Our clean-cut congregations dedicate new buildings. We have well-dressed clergy and good public relations—all of it in "depth" and all of it adequately covered by the press in papers that are read today and used to wrap up the garbage tomorrow. And this, more often than we care to admit, is our "witness."

Yes, I know, that's mean and sarcastic talk. But there is more than one of me and at least two of the people that I am stand on opposite sides of the religion issue.

There is one of me who loves the church in pious devotion and almost believes that it can do no wrong. He preaches and promotes and administers both sacrament and organization with the gusto of a TV advertising man. And at times, when the spirit is heavy upon me and the call comes clear to take up the cross, I answer: "Yes, Lord, I'll be glad to carry it if you want it moved—just let me round up some help to load it into the station wagon."

And then there is the cynic in me who is perpetually unimpressed and brutally critical. He says: "Don't hand me your printed page or invite me to meetings or preach me a sermon or expound on the faith. Your late-model car and country-club home and excess fat and respectable mood have little to say about a man of sorrows acquainted with grief, who took to the road in poverty and scandal. And don't pull that bit about your children's welfare either, because I am starving in a refugee camp, dying in India, bleeding in Africa, living in squalor in a hundred American cities—and I am not impressed with your children unless their names are Jezreel or Buchenwald or Hiroshima or Quemoy or Little Rock!

If God has truly come in Jesus Christ, if the judgment of his cross—as the hymn has it—"falls steady, clear and sure" upon all of us, if the gospel is cleansing and redeeming, then where is the man or the church who will walk naked and barefoot, if necessary, to proclaim it? Where is the man who will choose to bear the yoke of bondage as long as bondage exists, who after the manner of the Apostle Paul will bear on his own body the marks of Jesus? There are a few—but so very few!

A key doctrine of Christianity is the Incarnation. Is that just fuel for theological debate? Or does it mean that the gospel is either incarnate or doesn't exist at all? It would seem that in God's strategy the bearer of the good news is, more often than not, a warm body, a life of total witness, a commitment that loses no single means of calling to men's minds the great truth of God in Christ reconciling the world unto himself.

The role of the church is prophetic—a living, breathing evidence. The church is the body of Christ and we all are members of the same. Could we as the United Church of Christ only live up to our name and in reckless abandon give ourselves as a total creative witness to what we know to be true, this nation, whole peoples, even the whole earth might come to rejoice in a new birth as sons of God the Father.

Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is interim associate secretary for race relations, Council for Christian Social Action, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa. Photo by Hastings-Willinger and Associates, Cleveland.

At commissioning service for Edward A. Powers, right, the author emphasized . . .

The Church's Role as a Learning and a Teachin

TRUMAN B. DOUGLASS

THE COMMISSIONING of a man for leadership in the task of Christian education ought to be in every way a strong and vigorous occasion.

It is not a time for sentimental reflections about the beauty and plasticity of childhood and youth. It is not an act of consigning a person to academic employments remote from the stress and tumult of life in our age.

Radical Struggle

This act of commissioning is, rather, an act of the church militant, equipping itself for more effective engagement in the decisive warfare of our time—the warfare that is characterized as "the battle for men's minds" but is actually a far more radical struggle than the term suggests. It involves not only their minds but their whole attitude—the dedication, the fundamental outlook, the total life, the very soul of men and women today.

This act of commissioning is, moreover, a testimony of the church to its own nature and calling. For it has become evident that only as the church rediscovers itself as being in the profoundest sense a learning and teaching community can it fulfill the mission committed to it by its Lord.

One of the leaders of the reawakening church in France tells of a conversation with a labor organizer, in this case a Communist. The churchman asked him: "How is it possible that you, a Communist, are willing to permit your wife to take your small son to church?" The man replied almost contemptuously: "Let the woman and the church have the boy until he is 12 years old. After that he belongs to me and the party."

This snatch of conversation points up two dangerous illusions entertained by many American Christians. One of these is the illusion, widely held by many persons including a good many educators, that the issues of personal existence are settled decisively during the so-called "formative years," which are considerably prior to 12. We know that this is not so. In our own time we have seen demonic movements sweep over the earth, claiming the loyalty of persons of all age-groups.

We know that education, like aging, begins at the moment of birth and continues until the hour of one's death. The struggle for the minds of men is an unremitting struggle. The church that understands its mission to the men and women of our time knows that it must be continuously a learning and a teaching church.

The second illusion that this incident enables us to dissipate is the notion that this kind of competition for the ultimate loyalty of the individual person is an issue that is posed most sharply—perhaps even exclusively—by the Communists.

Opposing Sides

The truth is that this battle is joined over questions in which communism is not even remotely involved. Some of us have seen it as a battle in which the church and the family are ranged on opposing sides. Here is a promising lad who begins to display an interest in the Christian ministry as a vocation. The consternation that suddenly seizes his parents is something to behold. If the parents do not panic they are likely to adopt what is essentially the attitude of that French Communist: "Let the church have his youthful enthusiasm for a few years. After that we will claim him for the party."

"The party" in this case is society in its tired, timid, conformist aspects—which measures accomplishment by attainment of a secure and respectable

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Dr. Douglass is executive vice president of the CC Board of Home Missions. Photo by courtesy of the Office of Communication.

position in the community; which judges personal fulfillment by the acquisition of a Cadillac and a split-level home in the suburbs; whose values are the values of the status-seekers, the organization men and the "hot-shot" commodity salesmen; which is suspicious of every type of nonconformity, of insurgency and of challenge to the popularly approved customs and standards of the contemporary world.

There is that picturesque and oft-quoted statement by G. K. Chesterton that when a man is choosing new lodgings the most important thing to find out about his landlady is her metaphysics.

Beliefs *are* important! Indeed, ideas are important because they have consequences. This is one reason why the

Christian Community

teaching mission of the church is an intellectual mission. We have happily moved beyond the time when it was thought that Christian education was mainly an attempt to communicate attitudes—a mood of generalized religiousness, a disposition of reverence or good will.

Christian Faith

For one thing, we know there is little hope of sustaining an attitude unless it is rooted in a conviction. And convictions are similarly derived from knowledge and ideas. For another thing, the Christian faith is very much more than an attitude toward God, toward life and toward one's fellows. There is a content to the Christian faith that can be taught. And it is the business of the Christian educator to teach it.

This "content-ful" nature of the Christian faith is due in part to its historical character. It is not primarily concerned with speculations about the First Cause of the world, nor with other speculations about the nature and scenery of the afterlife.

The content of the Christian faith is—as we are so clearly reminded by the Statement of Faith of the United Church of Christ—a setting forth of the acts of God. Especially is it a setting forth of the mighty deeds of God, done for man's redemption.

The Christian religion, as P. T. Forsyth was fond of saying, is not a religion of sentiment; it is a religion of fact and history. Whenever it is truly presented it has this factual, eventful, deedful quality. From the standpoint of the Christian educator there is always the great advantage that the Christian faith comes to us as a story. It is a story about God. It is a story about ourselves. There is no fact or facet of our tumultuous human life that is not illuminated by this story of wandering and return, of defeat and victory, of sin and freedom, of death and resurrection. It is the story of God's action in history and finally—through Jesus Christ—of what God has done and is doing for our sakes. Christian education has an intellectual task of communicating from person to person, from generation to generation this content of the Christian faith.

In the second place, the task of Christian education today is an enterprise of offering to human beings of all ages the opportunity for achieving personal identity and fulfillment. It has been argued many times in recent years that the crucial question for our times seems to be not the existence of God but the existence or nonexistence of man. The modern extinction of man takes the form of the dissipation of the human image—the destruction of the vision of man as a creature having any authentic dignity, freedom, responsibility or significance.

The Psalmist's question: "What is man?" has become the central and decisive question for individuals and for our whole culture. "Man," says one biologist, "is primarily a portable plumbing system." "Man," said the late Albert Camus, Nobel prize-winner in literature, "is the creature who fornicates and reads the newspapers." And there are other images of man—as a being driven by the lust for power over his fellows, as the epicure whose actions are governed entirely by the desire to gain pleasure and avoid pain, as the so-called "economic man" whose principal role is to be a consumer of goods, and so on.

In the remarkable report issued by the Rockefeller Brothers Fund on problems of education in the United States—a report entitled *Pursuit of Excellence*—there is pointed reference to the importance of providing adequate personal "models" for young people. We cannot overemphasize the extent to which young people's life goals are determined by their identification with admired characters in the adult world. This is why we have to be uneasy about a culture that gives its chief rewards of adulation and economic advantage to figures in the world of sports and entertainment, and at the same time patronizes and nearly starves its teachers and intellectuals.

Citizen as Consumer

The Rockefeller report comments on the extent to which the picture of the "citizen as a consumer" has come to dominate the national imagination. The consumer is by definition a being engaged in self-gratification. His very nature as consumer requires that he be provided with milder cigarettes, mellower whiskey, softer mattresses, easier driving cars. He has no capacity for devotion to anything except the more and more luxurious furnishing of his private life.

This picture of man as engaged in self-gratification is an inadequate account of the sources of human action. Young people, like older people, may want security, comfort and luxury. But there is something else they want far more urgently. They want meaning in their lives. If their culture and their leaders cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings.

The Christian faith affirms that man glimpses the full dimension of his life only when he is allowed to see himself as being in some sense made in the image of God. What this means is discovered in the encounter with the reality of Jesus Christ. It is the great task of Christian education to illuminate this meaning for men, women and children living in the specific circumstances of our own time.

The third responsibility of the Christian educator is to introduce the individual person to the life of the distinctive community—the church. This, indeed, is the simplest and most nearly adequate definition of Christian education. Christian education is the induction of per-

Continued on next page ▸

sons into the life of the living church—this community of teaching and learning, this community of memories that can be taught and learned, this community of present experience that can be communicated, this community of hopes that can be shared.

The Bible in all its diversity focuses on two central affirmations. First, there is the declaration that God is living, present, active in history. Second, there is the affirmation that God has taken the initiative and has called unto himself a people to whom he has disclosed in a special way his grace and love and redemptive power. This people at the beginning was Israel, for whom God bared his mighty arm to lead them out of the house of bondage. Then, with the coming of Christ, this community was the New Israel, the church. And this community is in truth a new creation. This is the affirmation that speaks to us with such exultancy in *Ephesians* 2:8-22.

Newness of Life

The sense of exultancy springs from the awareness of newness of life found in this new community. Something authentically new has entered our human situation to shatter the heart with wonder and break open the world with hope.

Paul reminds the Ephesian Christians of the revolutionary character of the event of their incorporation into the life of the church. Once you were foreigners, separated from Christ, alienated from the true commonwealth, having no hope. "But now in Christ Jesus you who once were far off have been brought near."

The dividing wall of hostility between man and God, and man and man is broken down. In this community God has created a new type of man, delivered from his self-centeredness and self-absorption and therefore set free to love. You are no longer strangers and wanderers but fellow-citizens with the saints and members of the household of God. You have been inducted into this commonwealth—this common life in which the incomparable wealth of Christian memory and promise and hope is shared.

I think we Protestants are just beginning to learn how much it means that our principal instrumentality for Christian education is the church school, the school of the church. It is our chief agency of evangelism. There is no natural or accidental communication of the Christian faith. Every person who becomes a Christian becomes so because some other person has told him—has taught him—the good news.

In the church school we have the most cogent expression of our Protestant principle of the priesthood of all believers and the ministry of the laity. Every Sunday, in almost every corner of the world, some millions of lay people become priests of God and ministers of his truth and grace as they perform the primary function of the minister—that of telling the story of the gospel and imparting something of the power and joy of their own faith.

Love of Brethren

And through the church and its school, the Christian community demonstrates the true basis of its common life, which is love of the brethren—love for every brother whom God gives us, regardless of his origin or age or outward circumstance.

It used to trouble me that I found it so difficult to like some church people and that so many of the people I liked were outside the church. Then one day it dawned on me that God does not require that I like all church people, and that my relationship to others in the Christian community is not dependent on the kind of selectivity that liking implies. In the church I do not choose my brother. My brother is given to me. What is required is that I love the brother whom God has given me, whether I like him or not. And this love is in part a consequence of learning—a deliberate act, an act of the will. It is the conscious willing of my brother's good.

Six months ago I found myself in the pulpit of a small church in a small community of one of the smaller islands of the Hawaiian group. The community is a village of about 600 inhabitants. It has one of the most dramatically beautiful situations of any inhabited place in the world. It is located on a peninsula jutting a few hundred yards out into the Pacific Ocean. The site of this village was chosen not for its scenic beauty but for its isolation, its inaccessibility, the ease of controlling entrance and egress. The members of my congregation, except for a few attendants, were all lepers—or, in the preferred terminology, victims of Hansen's disease. In this setting of spectacular beauty there is concentrated, I suppose, about as much misery and hopelessness as can be found anywhere on the globe. Much of this hopelessness perhaps seems unnecessary, for in the case of many of the patients the disease has been arrested. But most of them have been there a long time. All their human associations are in that place. Many of them have been mutilated by the disease. All of them face the prejudice of the outside community toward those who have a record of leprosy. What does one say to people in this dead-end situation?

It was obviously not the place for the exhortations that are stock-in-trade of most Protestant preaching—the urgings to moral effort, the clarion calls to social action, the summonses to accept a responsible role in the economic and political life of our time. What I decided to preach about—and this will probably seem strange to you—was the church. I tried to speak of the church as the community of hope. And I spoke of this hope as being grounded in the present experience of love of the brethren.

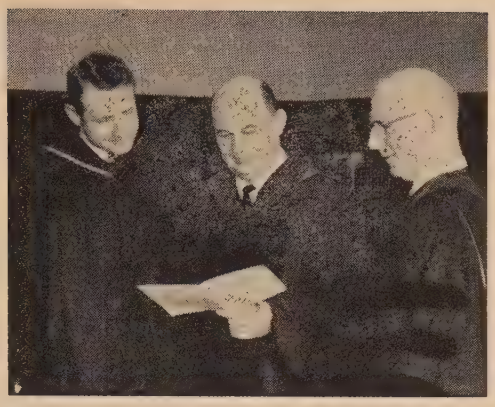
Community of Hope

Here was this community of outcasts—sick, mutilated, from the viewpoint of our human judgments worthless so far as making any contribution to society was concerned. Yet here also one was aware of an active and powerful love that had its origin in the transcendent—the bearing of one another's burdens, the fellowship of suffering, the deliberate seeking of another's good. And I tried to speak of this as typifying God's love for us, which is independent of outward lovableness and social usefulness and worthiness.

And it came to me afresh that only this vision of the love of God is sufficient to break through the hardness of our hearts and cast down the walls of separation between man and man, and create the new community that accomplishes the miracle of reconciliation and works for the healing of the nations.

We believe that membership in this community of hope and joy and love is the birthright of every person. The learning and teaching that are the condition of conferring this membership are the task of Christian education. There can be no higher calling for any man than is given him by commissioning him to the work of guiding the church in the fulfillment of this mission.

FRANKLIN I. SHEEDER



Principals in commissioning service: Mr. Powers, Drs. Truman Douglass and Fred Hoskins.

Edward A. Powers Commissioned

EDWARD A. POWERS of Boston was formally commissioned as general secretary of the Division of Christian Education of the Board of Home Missions of the Congregational Christian churches in Cleveland, Ohio, on July 3.

A graduate of Wooster College and Yale University Divinity School, Mr. Powers has been director of youth work for the denomination, prior to which he was minister of churches in Connecticut and Ohio. He succeeds the late Dr. Harry Thomas Stock, who died in 1958 after twenty years as general secretary.

The commissioning ceremony was a feature of the regular Sunday morning worship service of the Euclid Avenue Congregational Church and was conducted by Dr. James W. Lenhart, president of the Board of Home Missions, and minister of Plymouth Congregational Church, Des Moines, Iowa. The Rev. William A. Leath, host minister, was the liturgist. Staff members of the Board of Home Missions, attired in clerical robes, formed the nucleus of the assembled group of worshipers. Dr. Truman B. Douglass, executive vice president of the board, preached the sermon *(see page 12 for text of his address)*.

Other participants in the service were Mildred C. Widber of Chicago, secretary for leadership and field program, who read the Scripture lesson; the Rev. Oliver Powell, chairman of the Christian Education Division, and minister of First Congregational Church, Oak Park, Ill., who gave the charge to the new general secretary; and the author, who delivered the charge to the churches.

Dr. Fred Hoskins, minister of the CC General Council and co-president of the United Church of Christ, offered the commissioning prayer; and Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, National Council of Churches, welcomed the newly installed general secretary to the Christian education secretariat.

Following the commissioning service a luncheon was served in honor of Mr. Powers. He read a paper in which he declared that all the church does has educational implications. He stated that education for the Christian life must help persons understand that religion is concerned not with the fragmentation of life but with life's wholeness.

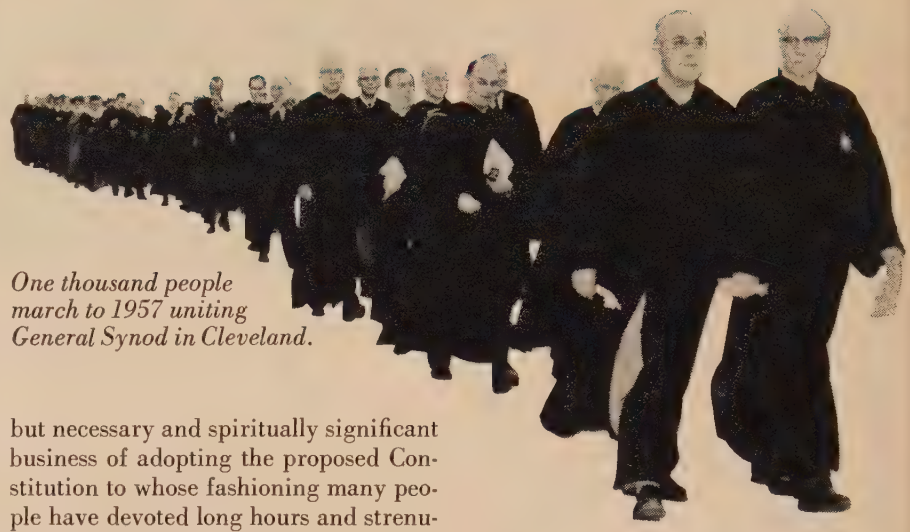
Acknowledging that the task of Christian education is essentially missionary, Mr. Powers pledged himself in his new assignment "to help the members of our churches achieve a more thorough understanding of the faith, to help them to share their faith more effectively with others and to work for renewed dedication on the part of all of our people to the program of the Christian church in our day."

Mr. Powers indicated that the new United Church Curriculum, on which the staff that he now heads and the staff of the E and R Board of Christian Education have been working for the past ten years, is an attempt to help persons of all ages to come to grips with the Christian faith in a context that is relevant to their experience. The first unit of the new curriculum—the nursery materials—will be put into use by the churches this fall. Kindergarten materials will be ready in the fall of 1961.

The Rev. and Mrs. Edward A. Powers and his parents, Mr. and Mrs. Leslie Powers of Jamestown, N. Y., were honored guests at a luncheon held following the service.

Dr. Sheeder is executive secretary of the E and R Board of Christian Education and Publication. Photos by George Conklin.

Thoughts on the way we've come



One thousand people march to 1957 uniting General Synod in Cleveland.

IN THE movement to unite the Congregational Christian churches and the Evangelical and Reformed Church, extending over a period of more than twenty years, we have been very high and very low, now exalted in spirit and now depressed, assured at one moment of success and in the next moment engaged against our will in seemingly interminable legal struggles, of one mind today and then yielding to fears and apprehensions. Through all our ups and downs the conviction has endured that both the imperatives of the gospel and the urgent needs of our world require us to keep walking on the road toward union.

One Company

Three years ago we were able at last to say, in our first General Synod: "We do now . . . declare ourselves to be one body and our union consummated in this act establishing the United Church of Christ."

Then came that memorable eighth day of July in 1959 when at Oberlin, Ohio, we went up to a mountain together and our hearts were lifted as we declared our common faith in words of poetry and fire. On those heights we knew with a sure knowledge that we were one company of believers, bound in the unity of the Spirit, and in an ancient hymn of praise we gave voice to our rejoicing: "Praise God from whom all blessings flow . . ."

Now we are engaged in the prosaic but necessary and spiritually significant business of adopting the proposed Constitution to whose fashioning many people have devoted long hours and strenuous thought. When I read Frederick M. Meek's illuminating article on "The writing of the proposed Constitution" in the June 23 issue of *United Church Herald*, I was moved again and again to say Amen. His parenthetical conclusion confirmed what some of us had found true in the process of merging the Evangelical Synod of North America and the Reformed Church in the United States.

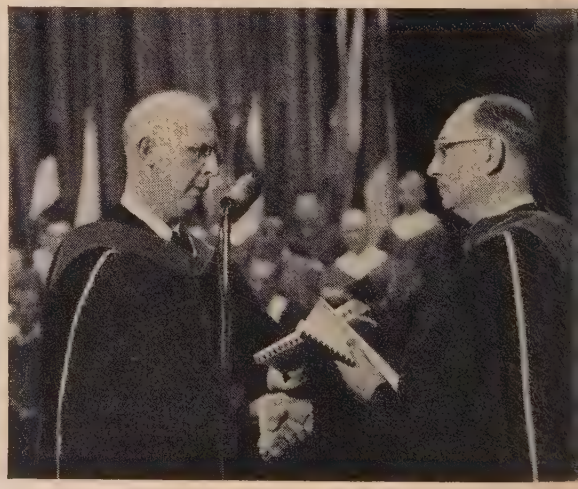
In that conclusion Dr. Meek indicated how fears and reservations about what a constitutional document might embody or fail to embody, "particularly in respect to the local church," were modified, not only by the wording found in the Preamble but also by the assuring quality of the attitudes and concerns of his Evangelical and Reformed co-workers on the Commission to Prepare a Constitution. Thus he testified that the union of churches is realized not so much in words and rules and legislative acts as in personal associations and shared tasks and those mutual self-revelations that emerge as we join in worship and thought and deed.

Although the way toward union has been long and hard, beset with obstacles of history and tradition and law, life has been overleaping the obstacles and declaring its own insistence that union is better than separateness. The young

FRED D. WENTZEL

Dr. Wentzel is director of publications for the Christian Education Press. Photos by Religious News Service, the *Philadelphia Record* and George Conklin.

In 1943 Dr. Douglas Horton as minister of CC General Council attended E and R General Council meeting and discussed union with Dr. L. W. Goebel.



Handclasp by Dr. Fred Hoskins and Dr. James E. Wagner signaled formation of United Church.

people of our two traditions have for years been worshiping and working together. Our students and their denominational leaders have developed common programs. Our men's and women's fellowships have not waited for final decisions by courts and judicatories. Our pastors' schools, camps, summer conferences and voluntary service activities have been moving steadily on the way of fellowship.

Our agencies of Christian education have been cooperating since 1946 in creating what is essentially one church-school curriculum. Those responsible for the administration of homeland and overseas ministries, stewardship, social action, pensions and other elements of a total church program have gathered often and gone far in learning how to walk together.

New Name

Some of our local churches have let the old names go and become United Churches of Christ, and some newly gathered congregations consider it right and proper to carry the new name.

As one reflects on the way we have come, he is moved first of all to give honor to those who saw the promise of this union and "having seen it and greeted it from afar" persevered against all opposition and frustration. The list would be long but it would surely include such names as Samuel D. Press, Douglas Horton, Louis W. Goebel, Truman B. Douglass, James E. Wagner, Fred Hoskins and a host of laymen across the land who feel deeply that God can speak more clearly and authoritatively through a united church than through a divided church.

Those who, like myself, have lived through several church mergers cannot avoid asking occasionally whether the gains of union are worth the cost. What immeasurable energy we pour into these merger movements, what large sums of money! How the day-by-day work of the church is disturbed and disrupted!

And what wrestlings of the spirit we know as we rethink accustomed ways, re-evaluate what is essential in our traditions, ask ourselves what is truth in our established way and what is only habit and custom, what will serve the greater glory of God and what will increase our ecclesiastical stature in the eyes of men!

Is it not the issue of these wrestlings of the spirit that will ultimately determine the worth of our union? Of course, in establishing the United Church of Christ we gain in numbers, in physical and financial resources and perhaps in prestige, and we reduce the scandalous and crippling multiplicity of denominations.

The test of the values of our union, however, is not that we shall do some great and notable things to be chronicled by the historians, but that we shall do some good and right thing to be approved in the sight of the God and Father of our Lord Jesus Christ, that we shall become a fellowship renewed in obedience and in power, that we shall bring light to the darkness of our age.

Will union give us greater freedom from the conformities of our culture, greater authority over the demons that possess the modern mind, greater power to prepare "a free way for the feet of God"? Will it enable us to speak a clearer word of wisdom and judgment to economic systems, free or captive to the state; to bring the power of reconciliation to passion-swept racial conflicts; to offer some effective medicine for the healing of the fear-obsessed nations?

The most disturbing and perhaps the most promising experience that a union movement engenders is profoundly personal. Our gospel is a word of salvation. A congregation is a gathering of men and women and children who are being redeemed by the grace of God. Our message to the world has to do with the love of God and the love of man for man.

Incontrovertible Gain

A union movement puts upon me the necessity to review all the verities of the faith and to ask myself to what extent my own thoughts are actually the thoughts of God, how deep and how wide the redemption of my own spirit goes, with how much assured conviction I can say, "I am a Christian."

In the two mergers in which I have participated I have often discovered myself lacking in faith and in virtue. I suggest that one of the incontrovertible gains of union is this self-examination, this deep ploughing of thoughts made hard by age and tradition, this persuasion to hear anew the voice of the Master asking three times as he once asked impetuous Peter, "Lovest thou me?"

"Therefore, holy brethren, who share in a heavenly call, consider Jesus, the apostle and high priest of our confession" *(Hebrews* 3:1). "According to his promise we wait for new heavens and a new earth in which righteousness dwells. . . . since you wait for these, be zealous to be found by him without spot or blemish, and at peace" *(II Peter* 3:13-14).

The thirty-member Commission to Prepare a Constitution worked continually on document.

Finally after more than fifteen hours of debate at Cleveland the Constitution was unanimously approved and the delegates rose to sing Doxology.

BOOKS

THE THEOLOGY OF DIETRICH BONHOEFFER

By John D. Godsey *(Westminster Press, $6.00)*

THE COST OF DISCIPLESHIP

By Dietrich Bonhoeffer *(Macmillan Co., $3.00)*

It is a commonplace to try to match one's life with one's thoughts. But it is rare indeed to match one's death with the truth sought for and spoken in a lifetime. Yet Dietrich Bonhoeffer, hanged by Hitler in April of 1945, became in modesty and earnestness a Christian martyr in pursuit of those truths by which he sought to explicate the meaning of the gospel in our time.

Risk of Life

He was a young man of brilliant heritage and exceptional promise whose integrity led him along a path singularly his own to discern the will of God in a confused and violent age. He walked among the giants of the theological renaissance, but with his own bench marks took sight of God and history and mapped his own way. He lived among a madly demonic people and yet never fell under the sway of the madness but boldly and quietly acted at the risk of life itself to exorcise it. The heritage he left is still being unfolded, and with each study the treasure of it grows in richness and resourcefulness for us who remain in the world from which he was so abruptly snatched.

These two volumes constitute an excellent introduction to Bonhoeffer's works. *The Cost of Discipleship* is the book by which his name became widely known both in Europe and America. Although from his earliest period, it was fulfilled finally in his obedience to death. *The Theology of Dietrich Bonhoeffer* by Dr. Godsey is a more or less chronological exegesis of Bonhoeffer's work taken book by book. It thus becomes more of a summary or digest of his various books rather than a critical or systematic critique. Anyone reading it would be impelled certainly to seek out and read the primary works.

The clear call of Dietrich Bonhoeffer was for a serious, radical acceptance of the Christian gospel on the one hand and of the contemporary world on the other. That these two represented a severe and painful conflict did not alter in any way the act of faith by which Bonhoeffer embraced them both in the struggle to maintain his own integrity.

The facile "sleight-of-mind" tricks by which they were made to appear the same or nearly coincident were scorned by him. Indeed, the vigor and bite of his contempt for this sort of thing comes out plainly in the opening passage of *The Cost of Discipleship*, where he inveighs against "cheap grace." "Cheap grace," he says, "means grace sold on the market like cheapjack's wares. The sacraments, the forgiveness of sin and the consolations of religion are thrown away at cut prices . . . . the account has been paid in advance; and . . . everything can be had for nothing. . . ."

This whole book is a powerful attack on "easy Christianity" and a warning that in a world such as Bonhoeffer could see coming, faith was not easily attained. He turned, therefore, to the basic statement of the gospel in the Sermon on the Mount, and with bold exegesis uncovered the serious implications of believing in Christ. "When in the fullness of tasks, questions, success or ill-hap, experiences and perplexities, a man throws himself in the arms of God . . . then he wakes with Christ in Gethsemane."

True Discipleship

It is this Gethsemane-character that marks the intensity of the struggle between the world and God in man's deepest self, whenever he takes upon himself the true discipleship and thus finds entrance to a community quite unlike any other in history.

The costliness of grace implies the need for an absolute obedience. Here Bonhoeffer is conscious of the devastating erosion that has occurred in the modern world to the spiritual validity of obedience. Our forte for some four centuries or longer has been rebellion. Individualism has thrived on it. Our Western culture is a compound of factors by which the sovereignty of the self has been bought at the expense of all social and spiritual hierarchies and authorities. No word in our time is apt to be more badly misinterpreted than obedience. It is fraught with all kinds of deceptive overtones of emotion. Yet there is no discipline worthy of the name in any field that does not involve obedience. And if the discipline of Christ has goals as serious and as radical as Bonhoeffer insists, then the obedience required is equally rigorous.

It is precisely in the act of obedience that the perennial danger rises to "follow Jesus" in such a way as to leave the real world where he suffered and redeemed. Obedience means to follow Jesus into the world, into its suffering and anguish, into its shame and embarrassment, into its futility and lostness. Too often the only difference between a man before and after accepting Christ and joining the church is that he shakes off a certain guilty uneasiness and becomes consciously respectable. This is as far from following Jesus as the Pharisees were from following him.

Tragic Conditions

There is a very great tension set up in Bonhoeffer's thought. With such an absolute obedience to Christ thrusting man into the very agony of being human in the midst of such a world as ours, we cannot draw back either from the will of God or from the penultimate pressures of the tragic conditions under which all men live. This is the world, our very Gethsemane, where our faith must show itself to be faith and not a sugar-coated pacifier.

For laymen whose minds and hearts are hungering and thirsting for a righteousness more profound and substantial than the glib respectability and easily acquired prestige of the contemporary church, for those who want meat now having grown to maturity, Bonhoeffer is a teacher and thinker whose truths were tested in a time of trouble and whose life and death certified to the strength and depth of his desire to follow Christ.

Samuel H. Miller
Dean,
Harvard Divinity School,
Cambridge, Mass.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Accent on Youth in German Services

Dr. Henry C. Koch (left) greets young members after a German-language service of worship in Concordia Church, Washington, D. C.

GLENN D. EVERETT

Concordia United Church of Christ in Washington, D. C., holds a regular monthly worship service in German —but it isn't just for the older members any longer.

The accent is on youth in these services conducted by the Rev. Dr. Henry C. Koch since he found that there are a surprising number of German students and young German immigrants coming to the United States who need and respond to a ministry in their native language.

Traditional Service

The German service at Concordia was simply a tradition, as it was in many of the older Evangelical and Reformed churches, when Dr. Koch became minister nine years ago. The church had held regular German-language services from the time of its founding in 1833 until the wave of anti-German sentiment that swept the country during World War I. It was known as the "Embassy Church" where official representatives of the German Embassy attended rites marking important church festivals and holidays of Germany.

In the Nineteen Twenties the services were revived on a monthly schedule. During World War II they were abandoned again and only revived for the Christmas and Good Friday communion services.

About eight years ago Dr. Koch sensed that there was a need to restore regular services in German. Fluent in the language, which had been spoken in his boyhood home in Indiana and which he had later studied at Eden Theological Seminary, he re-established the German service on the first Sunday of each month. He was surprised to find that it proved to be his principal "youth service" of the month.

In this new postwar era German students are flocking to American campuses. Last year some 26,000 Germans came to the United States for permanent residence. It is estimated that 19,000 of them were Protestants, for many came from families uprooted from East Prussia and Silesia, predominantly Protestant areas annexed by Poland, while others were East German refugees who paused in the Federal Republic only long enough to acquire sufficient funds to emigrate to a new life in America.

Dr. Koch advertises his monthly services in the *Washington Journal*, a German-language weekly. He prepares a bulletin in German, containing the hymns and congregational prayers. The order of worship is somewhat different from the English service that follows it and the sermon is also different. When he looks over his congregation of nearly one hundred, two-thirds of whom are under 30 years of age, he feels that the extra effort is worthwhile.

Some older members of other churches, particularly Lutheran, attend because they love to hear the Scripture and prayers in German and to sing the old German hymns.

The service is kept to a once-monthly basis, since if it were weekly Dr. Koch would, in effect, have two congregations, a German- and an English-speaking one. He wants the German newcomers to meet Americans and learn American ways as well as the language and to become integrated into the life of his parish. This requires time because American churches are much different from the state-supported church to which the German youth are accustomed.

"These German services have been a real stimulus to some of our parish organizations," Dr. Koch reports. "Germans want to do things. They don't see the point of having a church organization that exists only for fellowship. They are always asking why the group doesn't do more for the church and for others. It's been a real help to us to have their viewpoint."

Warm Welcome

The English-speaking members of Concordia have welcomed the members who enter the church through the German services. The fellowship hour that follows Concordia's Sunday worship service affords a natural opportunity to become better acquainted and to help the newcomers make adjustments.

The Youth Fellowship of the church has particularly benefited from the influx of German members. The older members for whom the German services were formerly held may have gone on, but for this new group the word of God preached in their native tongue meets a genuine need. On nearly every campus are to be found German students and in nearly every city a substantial number of newly-arrived German young people or families who have come to make permanent homes in America. The experience of Concordia shows that they will respond if the door is opened.

Mr. Everett is the Washington correspondent of Religious News Service. Photo by Seth Muse.

In the United Church of Christ
the emphasis is placed on the ecumenical
rather than the sectarian type of Christianity

The name suggests unity rather than division

JOHN R. SCOTFORD

THE United Church of Christ as a name suggests the unity of the followers of Christ rather than the divisions that are reflected in most of our denominational designations. Instead of setting Christians apart from one another it draws them together. The emphasis is on the ecumenical rather than the sectarian.

Major Asset

There is reason to believe that our name will become increasingly congenial both to individual Christians and to organized congregations. It is one of our major assets.

The denominational lines by which American Protestantism is divided are an inheritance from the past that has a declining significance for the people of today.

This is revealed by the ease with which church members shift from one historic group to another. There are plenty of people who have been affiliated successively with Methodist, Presbyterian, Congregational and Episcopal churches. In many congregations only a minority of the members have previously belonged to the denomination with which they are now associated.

Most of us choose a church on the basis of convenience and congeniality rather than because of any deep convictions as to its distinctive teachings. The denominations are set apart from one another far more by their organizational structure than by any distinctiveness in their religious teaching or even their appeal to any specific social groups.

During the 1920's the community-church movement developed as both a revolt against some forms of denominational control and as a protest against the whole idea of sectarianism. Some churches were organized without denominational parentage. Others threw off the fetters by which they thought they were bound. More adopted the name "community" as a camouflage to conceal their ecclesiastical connections. A "community" church can be almost anything.

More Inclusive

Today our denominations are like our railroads in that they are more inclusive than their names suggest. The New York, New Haven and Hartford Railroad, for example, does not terminate in the capital city of Connecticut but takes people all the way to Boston. In like manner the Baptist denomination stands for much more than a particular mode of initiation into the Christian faith. The New York Central Railroad extends beyond the boundaries of the Empire State to reach Chicago and St. Louis—and the Episcopal Church does much more than honor bishops.

In one way or another all of the names borne by the denominations are misnomers in that they suggest unimportant distinctions of organization rather than major matters of faith. For our discussion the important fact is that they sound small and suggest a partial view of our faith. They have been generally outgrown.

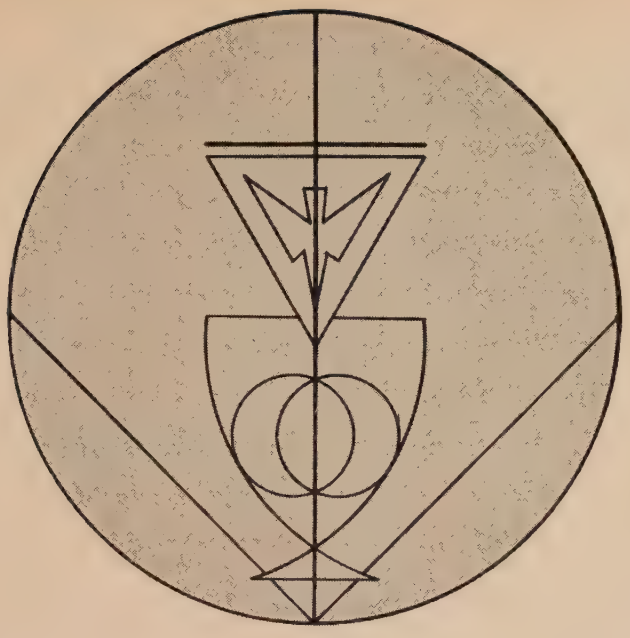
Enduring Loyalties

Yet the answer to this situation does not lie in the blurring of denominational lines by individual indifference or the severing of such ties by particular congregations. The person who passes blithely from one denomination to another rarely develops any rootage in the larger church and misses the rewards of enduring loyalties. The church that "goes on its own" suffers even more. It can fall an easy prey to religious isolationism and may become little more than a mutual admiration society with slight concern for those outside its immediate circle.

On the other hand, in the name "United Church of Christ" we have a banner beneath which can gather both individuals and congregations who desire to escape from the sectarian labels of the past without encountering the perils that we have just pointed out.

No one in any way repudiates his religious heritage when he joins the United Church of Christ. He is not in the position of the Englishman who must forswear his allegiance to Queen Elizabeth before he is naturalized as a citizen of the United States. Nor is he

Dr. Scotford, a CC clergyman and a former editor of *Advance*, one of the predecessors of *United Church Herald*, is a resident of Mount Vernon, N. Y. Illustration on page 21 is one of the many proposed seals for the United Church, reproduced here by courtesy of William K. Wilson.



like the Methodist who in becoming Presbyterian substitutes John Calvin for John Wesley as his spiritual father. He abandons nothing. Instead of exchanging one seemingly restrictive loyalty for another he passes into a larger room in which there are no lines of demarcation separating him from his fellow Christians or from Christ.

Common Efforts

This is even more true of congregations than of individuals. In the life of today the local church needs a variety of services from the larger church. No matter how able a group of people may be, they cannot raise up ministers to serve their spiritual needs or devise ways of training youth in the Christian faith all by themselves. If their faith is to have any impact on the larger world they must associate themselves with other churches in common efforts. All these things can best be done through denominational channels.

To become a part of the National Council of Churches a congregation must first become enrolled in one of the constituent denominations. For the union or community church this has commonly meant joining the Methodists, becoming Presbyterian or turning Congregational. This suggests that there was something lacking in their previous state and that they can only achieve respectability by putting on a tie and donning a coat—as some restaurants require.

Nothing like this is even suggested when a congregation affiliates with the United Church of Christ because it has not been formed by the erection of a dam for the creation of a somewhat static pool but is the result of the flowing together of many streams.

Larger Family

Thirty years ago what is now the United Church had as its progenitors the Christian Church, the Evangelical Synod of North America, the Reformed Church in the United States and the Congregational churches—and these in turn had received other rivulets. No one group took over the others; all have flowed together within the banks supplied by the United Church of Christ.

Because of the way in which it has arisen any person, congregation or denomination can become a part of the United Church with complete self-respect. A steady procession of community churches is joining our ranks. Four Baptist churches have affiliated with us. It is rumored that at least one Disciples church is on its way. None of these congregations has diminished its former status by this action. The closest analogy is that of marriage: they have become a part of a larger family.

We would not in any way suggest that the United Church of Christ is more inclusive in its outlook, deeper in its devotion or richer in its inner life than the other bodies with which it is associated in the National Council of Churches. We have not arrived at the fortunate position in which we stand by any virtue on our part.

Increasing Unity

Rather we stand by a combination of circumstances that we may properly ascribe to the providence of God. We have our sins, of which complacency is probably the most besetting. Boasting would be most unbecoming. But we have a name and a position about which others can gather. The United Church of Christ should play a significant part in bringing an increasing unity to the religious life of our land.

Edinburgh's Fiftieth Anniversary

BRITAIN'S Queen Mother Elizabeth attended a service of thanksgiving in St. Giles Cathedral, Edinburgh, on August 14 marking the fiftieth anniversary of the modern ecumenical movement, which began there with the World Missionary Conference in 1910. Observances were held earlier in London and New York.

While not the first world missionary conference, the Edinburgh meeting of 1910 has been hailed by Dr. Kenneth Scott Latourette, noted American church historian, as a "landmark in the Christian world mission" for two reasons: its delegates were authorized rather than unofficial representatives of the participating bodies, and it created an international missionary committee to carry forward the cooperative work they outlined.

Fruits of the 1910 conference include the International Missionary Council, many National Christian Councils, subsequent World Missionary Conferences and, indirectly through increased cooperation, the World Council of Churches.

DR. MOSS

(Continued from page 7)

There was a significant contrast between last year's consideration of the first draft and this year's discussion of the second, though the dramatis personae were essentially the same. Last year's discussions were to some extent argumentative, drawn out and involved. The comments offered from the floor this year were constructive and to the point.

To some extent this is attributable to the fact that the delegates had had experience in working together. More important, however, were the evident conviction that the revision was a mature document and the firm resolution to move ahead into the unity, witness and service to which the United Church is called.

What is the nature of the structure provided by the proposed Constitution for the new church? First of all, it is clear that "the basic unit of the life and organization of the United Church of Christ is the local church." Article IV on local churches carefully safeguards the autonomy of the local churches on the one hand. But on the other, it contains a high doctrine of the church:

"A local church is composed of persons who, believing in God as heavenly Father, and accepting Jesus Christ as Lord and Savior, and depending on the guidance of the Holy Spirit, are organized for Christian worship, for the furtherance of Christian fellowship and for the ongoing work of Christian witness."

It should be abundantly clear that the proposed Constitution does not imply that "autonomy" means that the local church is free to believe or to do anything it wishes without qualification. Rather, autonomy must be exercised under the headship of God in Christ and in dependence upon the guidance of the Holy Spirit.

The proposed Constitution provides that "all local churches in a geographical area" and "all ministers who have standing" shall compose an association. Members of the commission underlined the word "all" in both of these phrases since it implies that associations are not to be organized along racial or cultural lines. The same is true regarding the conference, which will include larger geographical areas than the associations and will be organized to a large extent along state lines.

Perhaps the General Synod will be the most radically different unit in the structure of the United Church. It differs from the General Synod of the Evangelical and Reformed Church in that its actions are advisory and not mandatory as far as conferences and local churches are concerned. It differs from the General Council of the Congregational Christian churches in that it has power to "establish a central treasury" and also to nominate and elect members of the instrumentalities of the United Church of Christ.

The General Synod is a representative body meeting biennially. Delegates are elected by the conferences, which in turn are composed of representatives of the local churches. Thus, it is through the General Synod that the local churches will carry on their national and world-wide mission through such agencies as the Board for World Ministries and the Board for Homeland Ministries.

It was proposed from the floor that provision be made for a General Synod of one or two thousand members, rather than 675 to 725 as now provided in the By-Laws. It was pointed out, however, that aside from the greatly increased expense of meetings as a result of such an action, the character of the General Synod as a deliberative and responsible body would be endangered if the membership became unwieldy. The proposal was defeated.

The final vote to accept the amended draft of the proposed Constitution for submission to the synods and local churches was unanimous. As at Oberlin at the time of the acceptance of the Statement of Faith, the delegates voted by standing, applauded the commission with enthusiasm and then joined in singing the Doxology.

DR. SPIKE

(Continued from page 7)

tortion of what that debate last year was all about. It never did center on whether the boards would be joined closely to the General Synod or not. That has always been assumed by all people concerned. It did center around whether the description in the *Basis of Union with the Interpretations* was normative or not for what should be included in the Constitution's description of the agencies.

A case in point was the responsibility for higher education and health and welfare. The *Basis of Union with the Interpretations* clearly assigned these to the Board for Home Missions (now renamed the Board for Homeland Ministries in the Constitution). The first draft of the proposed Constitution seemed to remove these areas of responsibility from inclusion in that board's portfolio by setting up separate councils for higher education and for health and welfare services.

At Cleveland there was once again some debate on this issue. However, the overwhelming testimony of members of the Commission to Prepare a Constitution and leaders from both sides of the church (some of whom had been on the other side of the question last year) convinced the General Synod that this new draft satisfied both emphases of last year's debate. On the one hand, these particular interests—higher education and health and welfare—were represented through a "council" pattern, with access to the Budget Committee of the General Synod if the board did not seem to represent them adequately, but on the other hand the Board for Homeland Ministries included responsibility for these important areas of the American mission.

How well this comprehensive board could work was demonstrated on the day before the adjourned session of the second General Synod was convened. The corporate members-elect of the Board for Homeland Ministries met to consider what activities the two denominations are now carrying on separately but cooperatively, and to plan for the years ahead. The co-presidents of the board, Dr. James W. Lenhart and Dr. Roger L. Shinn, presided over a busy schedule of six division meetings (church extension, Christian education, higher education and the American Missionary Association, publication, health and welfare, and stewardship, evangelism and research), and plenary sessions in which the total work of the board was considered.

The 225 members of this "shadow" board and the staffs of the uniting fellowships have in the past year moved together with real conviction about what the future holds in each area of the homeland ministry and in the important over-all concern for evangelizing America. This annual meeting of the corporate members-elect (equally representative of Evangelical and Reformed and Congregational Christian members) unanimously passed a resolution of appreciation to the Commission to Prepare a Constitution for the way in which it had carried out its work, and commended the draft Constitution as a workable document. This fact may have had some influence on the General Synod as the delegates reconsidered the section on instrumentalities of the proposed Constitution.

It is honest to say that a year ago there were real strains in respect to the union. Differences in historic practice and the tension of creating new agencies like unto none that existed made many people fearful that a serious roadblock had been reached. It is just as honest to say that a whole year of negotiation bore fruit in Cleveland. A carefully deliberating and thoughtful General Synod put its stamp on a charter, wrought not out of least common denominators but out of reconciliation.

Nominating Committee Elected

The Cleveland General Synod elected the following persons to serve as a Nominating Committee for the third General Synod: E and R: Louis H. Goebel, John Eckert, Theodore Heil, V. Clifton Lanier, Arthur Meyer, Walter A. Hotz, Charles D. Rodenberger, Paul C. Shumaker, Henry A. W. Schaeffer. CC: Martin L. Goslin, Arthur D. Gray, Vere V. Loper, Robert M. Bartlett, Alfred E. Buck, John G. Neukom, Mrs. Douglas Horton, Mrs. Mareta F. Kahlenberg, Frederick M. Meek.

VOTING ON THE CONSTITUTION

THE General Synod has acted unanimously to submit the proposed Constitution for the United Church of Christ to the thirty-four synods of the Evangelical and Reformed Church and to the 5,500 Congregational Christian churches, requesting their vote of approval. This request is pursuant to the *Basis of Union with the Interpretations*.

The Executive Council has delegated responsibility for promoting the vote among the synods to the General Council of the E and R General Synod, and to the Executive Committee of the General Council for the CC churches. It is expected that the E and R synods will vote at their regular meetings in the spring. The Congregational Christian churches already have begun to vote. Because so many Congregational Christian churches will be voting, the Executive Committee, after consultation with conference superintendents, has planned the following materials for the earnest attention of CC churches:

1. A pastoral letter from the minister of the General Council to all Congregational Christian ministers sent July 13, 1960.

2. A packet containing the Constitution, instructions for voting by Congregational Christian churches, suggested resolutions to be used in voting and report forms, mailed about August 1, 1960.

3. The minutes of the adjourned meeting of the second General Synod, to be mailed to both Evangelical and Reformed and Congregational Christian delegates, ministers, clerks and others about September 5, 1960.

4. A copy of the proposed Constitution and By-Laws especially annotated with questions and references under the title *The Constitution and By-Laws Answers Your Questions*, to be mailed to ministers and clerks of Congregational Christian churches about September 20, 1960.

5. A set of samples of calendar inserts (series of four) dealing simply with the questions and concerns most frequently confronted by churches preparing to vote on the Constitution, to be mailed October 10, 1960, to ministers and clerks of Congregational Christian churches for the placement of orders.

6. Periodic reports of progress in the voting to appear in *United Church Herald*, the public press and conference papers.

7. The fact that committees on interpretation in each of the conferences are equipped to give assistance to ministers and local churches in preparing for the vote. In many of the conferences the committee members are prepared to receive invitations from churches for personal visits. They will gladly give thoughtful counsel. Above all they are eager to facilitate an early vote by the churches.

Material for Family Worship

DORIS & LOUIS BERGDOLT

FINDING a time for regular family worship is often a challenge in itself. The larger the family the harder it is to get everyone together and in a mood for worship. For us, finding materials to follow has been even more difficult.

Variety of Experiences

Our approach to a regular period of family worship has been formal. It meant a Bible reading, a story related to the Scriptures, a hymn or poem and a prayer. We had searched for different guidebooks but none seemed to satisfy us. With Beth 15 years old, Anita 11, Freddy 7 and Mary 2½ we often geared our worship either too high or too low for one of them. When we were offered the opportunity to use and preview the Family Resource Book *Let's Worship* we accepted gladly, but with a lurking anxiety that it too might be hard to adapt to our needs.

We soon found it different from any other we had used. In it are stories that, as Beth put it, are "refreshingly realistic." At the same time Freddy liked them so well that he asked for them to be read again. The illustrations heightened the sense of realness and appealed to all of us. If we were late the children reminded us that it was "quiet time" because they enjoyed the understanding way in which all the material was presented or suggested.

From the suggestions given in the book we found it easy to plan a variety of worship experiences. Where before we tended to be solemn and careful to keep a serious mien, we now found it possible to be relaxed. If a particularly full evening was ahead we could vary our time and type of worship without a feeling of guilt at having missed a regular "quiet time." This was because of our new awareness of the many different kinds of worship.

Section for Parents

Through the section on the use of props we discovered the excitement of using our own slides to illustrate a Bible passage, something we had associated only with church groups before. Sometimes we enjoyed just talking, or sharing a letter—remembering a friend and others in the chain of memories set up. We felt closer to God in our concern and thankfulness for them. One evening an incident showed us how relaxed we had become in our family worship time.

Mary usually was tucked in bed before our regular worship, but that evening she was quietly sitting in her own small rocking chair so we let her stay. As the story was being read she spied a coffee cup on the end table and got up to investigate. After drinking the cold bitter coffee that was left in the cup her expression of distaste was something to see! Her audience, story forgotten, burst into laughter. Louis and I found it easy to laugh, too, and the impatient, scolding words that might once have come did not occur to us. We all agreed with Anita who said: "She is so sweet—even when she makes a face you can't help loving her."

After that expression of love that all of us shared we had a simple prayer, punctuated by an extra "Amen" from Mary, and went away refreshed.

Louis and I especially appreciated the section for parents, which gives food for thought and evaluation of our own and our children's questions and answers. Through this Family Resource Book we found again a wonderful realization of how worship belongs in every part of life.

Mr. and Mrs. Bergdolt, formerly members of the Evangelical and Reformed Church, are now members of the Congregational Church of Des Plaines, Ill. Mr. Bergdolt is a teacher of science at Maine Township High School in Des Plaines.

Let's Worship is a Family Resource Book for the July-September 1960 quarter in the Pilgrim Series curriculum of the Congregational Christian churches and the Church and Home Series curriculum of the Evangelical and Reformed Church.

Copies of *Let's Worship* may be purchased from Pilgrim Press, 14 Beacon St., Boston 8, Mass., or 19 S. LaSalle St., Chicago 3, Ill., or from the Board of Christian Education and Publication, 1505 Race St., Philadelphia 2, Pa.

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

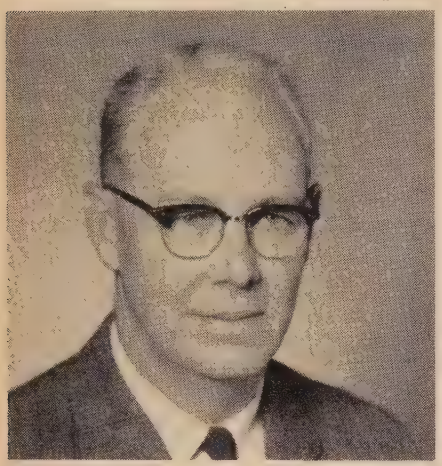
Income for May 1960	$ 3,576.62
Income for twelve months ended May 31, 1960	$82,770.94

NEWS

WITHIN THE UNITE

ILLINOIS CONFERENCE ELECTS NEW SUPERINTENDENT

Toloff-Joss



DR. Clarence F. McCall Jr. of Chicago was named superintendent of the Congregational Christian Conference of Illinois at the state conference meeting last spring. He has been acting superintendent since Dr. Frank L. Edwards resigned the post because of ill health.

Dr. Edwards will continue to serve the conference as a consultant. The Illinois Conference with 98,022 members in 312 churches is one of the largest in the Congregational Christian fellowship.

Dr. McCall joined the conference staff in 1954 as associate superintendent with special responsibility for the Chicago metropolitan churches. Previously he held pastorates in Oregon, Montana, So. Dakota.

Born in Akita, Japan, Dr. McCall is the son of American Board missionaries who served in Japan and the Caroline Islands for more than forty years. He received his early education in Japan. A graduate of Berea College, he received a B.D. degree from Chicago Theological Seminary. Pacific University conferred the D.D. degree upon him in 1954.

Dr. McCall serves on the board of the Illinois Council of Churches, the Church Federation of Greater Chicago, the Development Committee of Chicago Theological Seminary and the Seminary Alumni Committee. Mrs. McCall, the former Barbara Warren, is also an ordained CC minister and active in the conference work.

TEXANS HOLD SUCCESSFUL CURRICULUM WORKSHOP

ONE of the first workshops to make use of the nursery materials of the new one-million-dollar church-school curriculum in process of development for the United Church of Christ was held in June on the campus of the University of Houston in Houston, Tex.

Sponsored by the committee on Christian education of Texas Synod, in cooperation with the E and R Board of Christian Education and Publication, the workshop was attended by some 150 church-school teachers and officers and ministers from Evangelical and Reformed and Congregational Christian churches in Texas, Louisiana, Oklahoma, New Mexico and Missouri.

Each day a group of sixty-five children, ranging in age from 3 to 11, was on hand to simulate actual classroom conditions, while workshop delegates observed qualified leaders demonstrate teaching techniques and procedures. *(Photo shows lower junior class in session).* Parents of the children met at the same time as a separate group to discuss concerns of Christian nurture in the home.

As their advance preparation, participants in the workshop read *I Met a Man Named Jesus* by Walter J. Harrelson. This text was also used as a basis for daily Bible study sessions led by Dr. Allen O. Miller, professor of systematic theology at Eden Theological Seminary, Webster Groves, Mo.

The workshop staff of thirty national and synodical leaders in Christian education was directed by the Rev. Edwin M. Schaefer of Faith Church, Bryan, Tex. The denominational director of leadership education, Loren Walters of Philadelphia, served as dean and the Rev. John G. Mueller, Waco, president of Texas Synod, was chaplain. The staff included Johanna Rollert, Kansas City, Mo., and Patricia Risdon, Boston, Mass., representing the CC Christian Education Division.

LUCILLE FROST LEAVES WOMEN'S FELLOWSHIP STAFF

CONGREGATIONAL Christian women over the nation have benefited through association over the past three and one-half years with a woman of unusual personality, leadership ability and dedication to the Christian cause. She is Lucille D. Frost, who from January 1, 1957, to July 1, 1960, has been a staff member of the Missions Council serving as associate secretary of the National Fellowship of Congregational Christian Women.

Although she is fulfilling all her previously scheduled commitments, including the Women's Guild Conference at Crete, Neb., in July and directing the Conference for Laymen and Women at La Foret, Colo., in August, Miss Frost on July 1 officially joined the staff of the Illinois Congregational Christian Conference. Returning to her "first love," Christian education, she will travel over the state working with committees and churches. Her new portfolio includes leadership training, adult education and family life.

Of Evangelical and Reformed background, Miss Frost grew up in St. John's E and R Church in Fort Wayne, Ind. She received her training at Schauffler College of Religious and Social Work. Miss Frost has traveled extensively over the nation, conducting leadership training courses and interpreting the program of the total church to the women. She has also served on the Commission on Missionary Education.

LANCASTER SEMINARY DEDICATES NEW DORMITORIES

THREE new dormitory apartment buildings constructed at Lancaster Theological Seminary, Lancaster, Pa., to house forty married students and their families were dedicated in June as part of the 135th commencement activities.

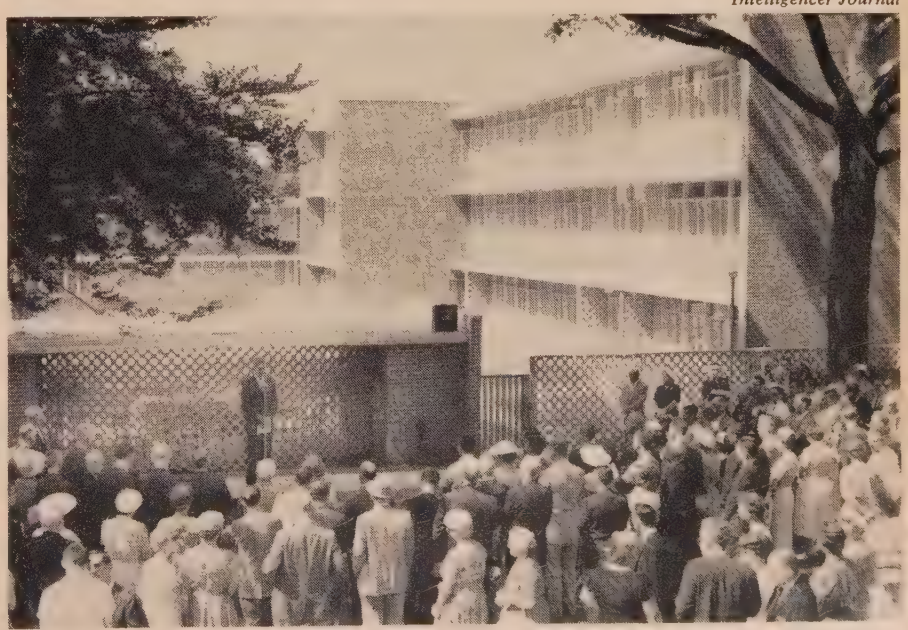
Dr. Robert V. Moss, president of the seminary, presided at the dedication services *(see photo)* and Dr. Floyd R. Shafer, Tatamy, Pa., president of the seminary's Board of Visitors and member of the fiftieth reunion class, offered the dedicatory prayer. President Moss and Anthony R. Appel of Lancaster, president of the seminary corporation, were the principal speakers.

The new buildings are named for former seminary officials: John Williamson Nevin, professor of theology at the seminary and first president of Franklin and Marshall College; John C. Bowman, president of the seminary from 1890 to 1920; and Dr. Nevin C. Harner, professor of Christian education at the seminary from 1929 until his death in 1951.

Dr. Paul M. Limbert of Geneva, Switzerland, an alumnus of the seminary and now secretary general of the World Alliance of YMCA's, was the chief speaker at the commencement exercises, at which degrees were awarded to seventeen students and certificates of graduation to two.

A feature of the commencement program was a concert by the twenty-four-member seminary choir and the singing of an original composition by Frank A. McConnell, instructor of sacred music, entitled "We Believe in God the Eternal Spirit." The selection is a musical setting for the Statement of Faith adopted by the 1959 General Synod of the United Church of Christ. The choir was asked to sing the new anthem at the adjourned meeting of General Synod held in Cleveland, Ohio, in July and has also prepared a recording entitled "A Concert of Sacred Music."

Intelligencer Journal



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PREPARATIONS FOR MEN'S CONVENTION ARE COMPLETED

Ed Beekman

A PREPARATORY workshop for speakers and group leaders for the 1960 Joint Convention of Congregational Christian and Evangelical and Reformed men was held at Eden Seminary in Webster Groves, Mo., on June 25.

The morning period was devoted to establishing rapport between speakers and group leaders through a discussion of the convention theme, "The church's life." Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, Lancaster, Pa., outlined what he expected to say in his address on "The church," after which the group leaders had an opportunity to ask questions and to consider what direction the discussion groups might take.

A similar procedure was followed with Dr. Roger Hazelton, new dean of the Oberlin Graduate School of Theology, who will speak to the convention on "Servants of the church." The third speaker, Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of Greater St. Louis, was out of the country and was represented at this meeting by Larry Dorn, his executive assistant. Dr. Wagner's subject will be "Servants of the church in action."

The afternoon period was devoted to a study of techniques of small-group leadership under the guidance of Prof. Homer C. Bishop of the George Warren Brown School of Social Studies at Washington University, St. Louis. Photo shows the group in discussion with Dr. Bishop *(seated)* and Dr. Hazelton *(standing)*.

A somewhat similar preparatory meeting took place at Cleveland when the Rev. Albert C. Ronander, assistant to the secretary of the General Council of the Congregational Christian churches, reviewed plans for an emphasis on music at the St. Louis meeting. Mr. Ronander, who was executive secretary of the CC committee that prepared the new *Pilgrim Hymnal,* will direct the singing at the convention.

Approximately one thousand CC and E and R men and their wives are expected to attend the St. Louis convention to be held August 25-27. In addition to the general sessions, the Churchmen's Brotherhood and the Laymen's Fellowship will have separate business sessions, followed by a joint business session to consider the Council for Lay Life and Work provided for in the proposed Constitution for the United Church of Christ. Reservations may be sent to the Churchmen's Brotherhood or the Laymen's Fellowship at 1720 Chouteau Ave., St. Louis 3, Mo. All E and R and CC men are invited to attend and bring their wives.

MINISTERS OBSERVE GOLDEN ANNIVERSARIES

TWENTY-NINE ministers of the Evangelical and Reformed Church are named in the 1960 *Year Book* as eligible to celebrate the golden anniversary of their ordination this year. Fourteen are graduates of Eden Theological Seminary, seven of Lancaster Seminary, five of the former Central Seminary, five of Mission House, and one each of three other institutions. Four of the men are still serving congregations.

Golden anniversary celebrations have been held in many places where these men reside. Notable among these was the celebration in Mitchell, Neb., when three 1910 graduates of Eden Theological Seminary were recognized in a special service at St. Paul's E and R Church, of which the Rev. Adolph W. Fruechte is pastor.

Honored with Mr. Fruechte *(center)* were the Rev. Paul Jueling *(left)* of Tacoma, Wash., and the Rev. Henry Baumgaertel Sr. *(right)* of Scottsbluff, Neb.

In addition to serving as pastor of the Mitchell congregation, Mr. Fruechte is also president of Rocky Mountain Synod and has supervision over twenty-two churches scattered over five states: Colorado, Montana, Nebraska, South Dakota and Wyoming. Before going to Nebraska six years ago, Mr. Fruechte served churches in Iowa and in Illinois, including a thirty-three-year pastorate at Bethlehem Church in Chicago.

Mr. Baumgaertel and Mr. Jueling, who are brothers-in-law, were ordained in the same service in 1910. Mr. Baumgaertel has served churches in Illinois, Colorado and South Dakota and was president of the Colorado District of the former Evangelical Synod of North America and of the Rocky Mountain Synod of the E and R Church.

Mr. Jueling served pastorates in Nebraska and Washington and from 1940 to 1947 was pastor at large for the Board of National Missions, with responsibility for mission churches in eleven states and Canada. He has also taught citizenship classes and written for the former E and R German-language journal.

Also listed in the 1960 *Year Book* are the names of some 175 E and R ministers who were ordained before 1910. These men and others who have retired from the active pastorate more recently are the beneficiaries of the various pension plans administered for the denomination by the Board of Pensions and Relief. Almost one thousand individuals are presently on the pension rolls of the three funds under the supervision of the E and R board.

All of the pension plans presently in effect will be carried forward into the United Church of Christ, and negotiations are under way for the formulation of a merged fund for the United Church.

MISSION FIELD SECRETARIES MOVE TO BOSTON

Office of Communication

WHILE awaiting establishment of permanent headquarters for the United Church of Christ's Board of World Ministries, the E and R Board of International Missions, in agreement with the American Board of Commissioners for Foreign Missions, is establishing temporary offices for its administrative field secretaries at 14 Beacon Street, Boston, Mass.

This announcement was made by Dr. Dobbs F. Ehlman of Philadelphia, executive secretary of the board, together with the further announcement that beginning this summer all field secretaries have undertaken joint administrative responsibilities for both E and R and Congregational Christian work in their particular areas.

The Rev. Paul R. Gregory, who is responsible for the Pacific area, has moved his office from Philadelphia to Boston. The Rev. Oscar C. Nussmann, with responsibilities for Ecuador, Honduras and Mexico, is moving from St. Louis to Boston. The Rev. H. Telfer Mook is assuming the India-Ceylon portfolio, also with offices in Boston. Dr. John A. Reuling is administering the work of the Board of International Missions in Ghana and Togo and that of the American Board in other parts of Africa. Margaret R. Blemker will continue to administer the Iraqi program from Boston.

Mr. Mook *(see photo)*, who gave up a successful law practice ten years ago to enter the ministry, is the newest member of the staff. While a student at Chicago Theological Seminary, he served as assistant minister of First Congregational Church in Oak Park, Ill. More recently he was minister of the First Congregational Church of Concord, N. H. His recent eighteen-month orientation tour of mission stations in India and Ceylon provided Mr. Mook with first-hand knowledge of the problems of these two pivotal countries of Southeast Asia.

"Even with the Indian Government's imaginative five-year plans plus technical and financial help from other nations, India still has urgent human needs—for medical care, housing, education. There is a place for Americans who will share their special skills with Indians," he said.

The executive offices of the Board of International Missions will continue to be in Philadelphia, with Dr. Dobbs F. Ehlman as executive secretary; the Rev. Laverne R. Dauderman as treasurer and assistant secretary; and the Rev. Herbert O. Muenstermann as personnel secretary. Dr. Theophil H. Twente will continue in charge of the auxiliary office in St. Louis until his retirement at the end of the current year.

Speaking schedules for E and R missionaries on furlough for points west of the Indiana-Ohio line will be made at the St. Louis office. Schedules east of the Indiana-Ohio line will be made at Philadelphia. All remittances from E and R congregations and from the treasurer of the church will be received by Treasurer Dauderman in the Philadelphia office.

YANKTON COLLEGE HOLDS FINE ARTS CONFERENCE

CONDUCTOR, author, artist and dramatist formed a distinguished panel of artists during the fourth annual Fine Arts Conference held at Yankton College, Yankton, S. D., in June.

J. Laiten Weed *(left)*, director of the Yankton College Conservatory of Music, served as moderator for a discussion on "What makes for greatness in the arts?" Panelists were *(left to right)* Dr. Charles Farncombe, director of the Handel Opera Society, London, England; Frederick Manfred, Minneapolis, Minn., author of *Conquering Horse, Lord Grizzly* and other books; Bill J. Hammon, artist and sculptor from Omaha, Neb.; and Dr. Delmar Solem, director of theaters at the University of Miami in Florida and president of the South Eastern Theater Conference.

"Great art," the panelists agreed, "springs from a tremendous energy and desire to create, shaped with a high degree of technical skill." Frederick Manfred compared the drive to produce art to the irritation in the shell of an oyster that produces pearls. It was generally conceded, however, that posterity is the only sound judge of great art and that contemporary judgments are often fallible.

The Fine Arts Conference brought to the Yankton College campus some two hundred young people and adults interested in music, dance, drama, painting, literature and creative writing. Others who contributed to the program included Adeline Jenney, poet laureate of South Dakota; Harry L. Ridenour, folk song collector and singer; Richard Cormier, trombonist and director of the St. Joseph Symphony Orchestra; Carl Mannle, assistant director of Siouxland Youth Symphony; Orlan Thomas of the University of Nebraska; and members of the arts faculty of Yankton College. Seven hours of student performances climaxed the week.

Each year the conference provides a week of stimulating participation in the arts. It is becoming increasingly popular with high-school students and adults in the states of the upper Midwest.

NEWS of the WORLD

CHILE THANKS U.S. PROTESTANTS FOR AID

THE people of Chile will never forget the "spontaneous" and "large-hearted generosity and sympathy" with which the American public rushed aid to the earthquake victims in that nation.

With this expression of "the deep gratitude" of his countrymen, Chilean President Jorge Alessandri—in a letter to Dr. R. Norris Wilson, executive director of Church World Service, National Council of Churches—emphasized the "fraternal solidarity" and the "high spiritual values" manifested in the immediate response of Americans "for the benefit of Chileans who suffered."

"In interpreting the feelings of all the Chileans, that we shall always remember the kind and spontaneous generosity of the North American people," President Alessandri wrote: "I feel I should ask you kindly to accept and pass on to others the deep gratitude with which each one of us has responded to it."

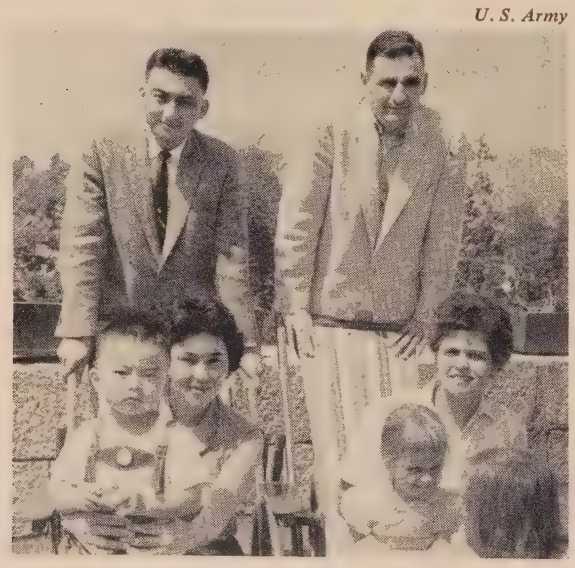
Photo shows Chilean Ambassador to the United States, Walter Muller *(center)*, accompanied by his daughter, Monica, as he delivers the official note to Dr. Wilson. In response to President Alessandri's note, Dr. Wilson pointed out that the United States churches—acting through the *Ayuda Christiana Evangelica*, their counterpart Chilean national relief agency—had rushed assistance to the earthquake zones within a matter of hours after the first of the disastrous tremors, had continued to serve widely throughout the emergency, and would continue in every possible way to meet immediate and long-term rehabilitation needs among the hundreds of thousands left homeless and destitute.

RNS

CHURCH REPRESENTATIVES VISIT EUROPEAN ARMED FORCES

REPRESENTATIVES of the Congregational Christian churches and of the Evangelical and Reformed Church will be active this summer in demonstrating the concern of the homeland churches for men in the armed forces stationed in Europe. Heading the group are the Rev. Russell T. Loesch of New York, minister to armed forces and chaplains for the CC Department of the Ministry, and the Rev. Harold H. Wilke of Cleveland, executive secretary of the E and R Commission on Church and Ministry.

U. S. Army



They will visit Army bases where United Church of Christ chaplains are stationed to confer with these men and to encourage them and the men in their units to support the Men of the Chapel movement in the Army, which parallels the Laymen's Fellowship and the Churchmen's Brotherhood in the U.S. Accompanying Mr. Wilke and Mr. Loesch on part of their trip will be Chester W. Jenks of Manchester, N. H., a CC layman, and the Rev. J. Kenneth Kohler of St. Louis, Mo., executive secretary of the Churchmen's Brotherhood.

These four will climax their stay in Europe by helping to lead a spiritual retreat for all CC and E and R members in the armed forces in Europe, which will be held at the Berchtesgaden retreat area, Germany.

Photo shows two United Church of Christ chaplains and their families at Berchtesgaden. They are Chaplain (1st Lt.) William M. Nagata (CC) with Mrs. Nagata and Mike; and Chaplain (Capt.) Edward M. Mueller Jr. (E and R) with Mrs. Mueller, Doreen and Karen.

KAGAWA MEMORIAL SERVICE HELD IN NEW YORK

A MEMORIAL service for Dr. Toyohiko Kagawa, "who spent himself without restraint for his people," was held recently in the chapel of the new Interchurch Center in New York City. Dr. Edwin T. Dahlberg, president of the National Council of Churches, conducted the service in which Dr. Kagawa's daughter, Umeko, took part.

Describing the significance of Dr. Kagawa's life work for the Protestant churches in Japan, Dr. C. Darby Fulton called his "burning social concern" his most significant contribution to the interpretation of Christianity in Japan and the world. Beginning in the slums of Kobe, where he lived with the people fighting poverty and injustice, Dr. Kagawa gave a central place to evangelism in all his work, said Dr. Fulton, who is general secretary of the Board of World Missions of the Presbyterian Church, U.S.

"In Kagawa," he said, "we see a vital fusion of the two essentials of the Christian faith—personal commitment and social action."

A selection of Dr. Kagawa's writings was read by Dr. John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, U.S.A. The prayer and benediction

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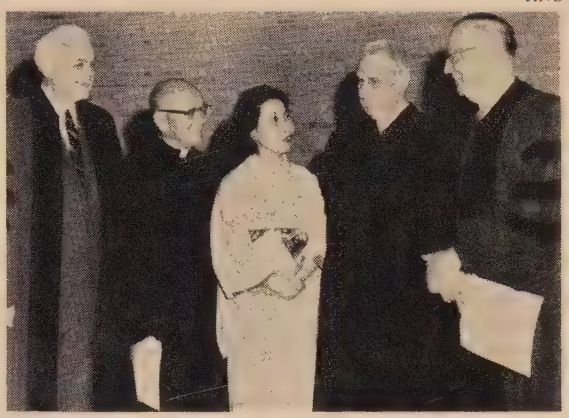

were pronounced by Dr. Alfred S. Akamatsu, minister of the Japanese-American United Church of Christ in New York City.

Photo shows participants in the memorial service: Dr. Smith, Dr. Akamatsu, Miss Kagawa, Dr. Fulton and Dr. Dahlberg. Miss Kagawa is secretary for World Youth Projects of the World Council of Churches.

HOUSTON WOMEN HOLD INTERFAITH WORKSHOP

A "TRULY interfaith venture" in the city of Houston, Tex., was sponsored for all women of that city recently by all three of the major faiths. United Church Women of Houston, the Jewish Sisterhoods and the National Council of Catholic Women planned and carried out together a day-long workshop for Brotherhood Week on "Prejudice—the root of the matter." It was open to all women affiliated with any of the three groups or with none. Some 675 women attended the gathering at Jewish Temple Beth Israel.

ALL ARE WELCOME
FRIDAY EVENING SERVICE
DR SCHACHTEL TO PREACH ON
OUR CONFUSED GENERATION
SATURDAY MORNING SERVICE 11
BAR MITZVAH OF RONALD C GO

Mrs. Ralph J. Schrader, member of Bethel United Church of Christ in Houston and, until last April, president of the Texas Synodical Women's Guild of the Evangelical and Reformed Church, reports that "a fine spirit of cooperation pervaded the entire session. This did more to unite the people in Houston than any single thing we have done in recent years." Mrs. Schrader is fourth vice president of Houston United Church Women. Mrs. Jules Tietze of First United Church of Christ, Houston, and past first vice president of the Texas Synodical Women's Guild, is first vice president of United Church Women.

Workshop leaders included Dr. Frances M. Carp, head of the psychology department of Trinity University, San Antonio; Dr. M. K. McCorquodal, professor of philosophy at the University of Houston; and Dr. Dorothy Cato, Houston physician connected with the Baylor School of Medicine. Photo shows Mrs. C. S. Schoverling, president of U. C. W., Mrs. Schrader and Mrs. Tietze.

DR. HOSKINS

(Continued from page 2)

the State of Ohio, or for a luncheon club. We are dealing with a constitution proposed for the United Church of Christ, a part of the body of our risen Lord.

The word constitution derives from two Latin roots that combined mean "stand together." The word carries the idea of what it is that gives a body unity. My unabridged dictionary offers "character" as the synonym for constitution. A constitution exposes the character of a body. Other wordbooks in my library tell me that additional synonyms are texture, structure and habitude, that is, habitual methods of acting.

Emotional Overtones

I believe the truth to be that every identifiable group, social, political, legal or religious that has an identifiable and dependable pattern of life has also a constitution. Now the constitution may be written or it may be unwritten. Technically it may be ordinary law or extraordinary law. It may be said to be flexible or inflexible. Only an anarchic body has no constitution.

In a dialectical exercise one would be put to it — I think he could not succeed — to distinguish between the essence of a covenant, a compact, a *Basis of Union with the Interpretations,* a book of discipline and a constitution, notwithstanding the emotional overtones and experiential nuances associated with those words for one person and another. The words all have to do with the character of the life of the group to which they are relevant.

In this meeting we are to have before us a document called a constitution, proposed for the United Church of Christ. All are agreed, I imagine, that the Evangelical and Reformed Church and the churches that united to form it are to be credited with much experience with life under a constitution. I am eager that this entire synod, and as many others as may ever consider the proposed Constitution, consider also the essential facts regarding the experience of Congregational Christian churches with constitutional life. Do not make the mistake of assuming, or accepting the allegation, that they have come into this union innocent of and naïve about constitutions. They too bring much experience with constitutional life.

The United Church was formed by communions that themselves were unions. For the moment consider the old-line Congregational churches. Theirs are among the most distinguished written constitutions in ecclesiastical history—the Saybrook Platform and the Cambridge Platform. From the earliest days their local churches had written constitutions. Their associations early adopted written constitutions. The conferences from the time of their creation lived under written constitutions. It was the same for the National Council of Congregational Churches. The entire constellation of bodies—local churches, associations, conferences and the National Council—that composed the readily identifiable body known around the world as the Congregational denomination had an *unwritten* constitution, but no less a constitution.

Concerning its content and nature, Dr. William E. Barton wrote an authoritative book entitled *The Law of Congregational Usage.* He said: "There is . . . a law of Congregational usage. It recognizes statute law, parliamentary law, the general content of ecclesiastical law and the body of accepted precedence and established custom of the Congregational churches." It is to this *unwritten* constitution that persons appeal to justify their saying such and such is uncongregational or such and such is Congregational.

Significant Question

In the last seventy-five years the Congregational Christian denomination has been in process of formation by the Congregational fellowship uniting with the Congregational Methodist Church, the General Conference of German Congregational Churches, the Evangelical Protestant Church and the General Convention of the Christian Church. In these strands of the Congregational Christian fabric the common life has been enriched by an impressive amount of fruitful experience with written so-called over-all constitutions.

Whether a constitution is written or unwritten is not a matter of Congregational principle. It is a matter only of policy. It raises no question of strategy for discharging the mission of Christ's church. It points only to a consideration of tactics. The significant question is not whether a constitution is written or not, but of what it is composed, what is its import, what is its nature.

Two great historic communions, uniting communions, with mission enterprises around the earth, long since agreed upon a *Basis of Union.* One of the bases upon which the union was effected is this: "The General Synod shall initiate action for the preparation of a constitution of the United Church of Christ. This constitution shall be based upon the principles set forth in this *Basis of Union. . . .*"

The principles are written out. They have been adopted and are in process of being implemented. Clearly one of the principles is that the whole set of principles shall be provided instrumentation in a constitution. The wording of the Constitution cannot be the same as that of the *Basis* else we should end up with an identical document. The great question before this synod is this: "Is the proposed Constitution essentially consistent with the principles set forth in the *Basis of Union with the Interpretations,* the principles upon which the union has been effected?"

Written Document

We are engaged in carrying out our agreement to secure a constitution based on these principles. The *Basis of Union with the Interpretations* is a written document. It has been through the three highest courts of the State of New York and found appropriate for the union contemplated. That the proposed Constitution is written is an advantage. There need be no ambivalence in us or for us. The document speaks for itself. It is written in plain language. It can be compared to the *Basis of Union with the Interpretations* with whose principles it needs to be consonant.

In the end, the General Synod, unless it desires to turn itself into a gigantic editorial committee, has one major responsibility —to judge whether or not the Constitution, essentially consistent with the principles set forth in the *Basis of Union with the Interpretations,* delineates the United Church of Christ, in character of form and action, to be a body that acknowledges as its sole head Jesus Christ the Son of God and the Savior of men, that acknowledges as its brethren in Christ all who share in his headship and saviorhood, and acknowledges as its task effective witness to him and obedient service to his kingdom in the world.

With the whole of life infinitely complicated and mass production not only the pattern for things, but also for knowledge and for people and for organizations, we now have a built-in necessity to strive for ways to protect the individual, his freedom and his church from the tyranny of massively impoverishing mass movements and at the same time from the tyranny of irrelevant acerbating atomism. When the time is appropriate I am prepared to insist that the document we shall have before us here is a superb contribution to the achievement of responsible freedom under God.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

More than one thousand young people with strong backs and a zeal for Christian service are working without pay to help others this summer in forty-seven work camps sponsored by the World Council of Churches. Nearly 200 young Americans, recruited by Ecumenical Voluntary Service, National Council of Churches, are among the campers laboring in thirty-one countries throughout the world. This year for the first time work camps are being held in four African countries—Congo, Ghana, Kenya and Southern Rhodesia.

DR. WAGNER

(Continued from page 2)

Our common life has moved forward along manifold lines growing out of actions taken a year ago. The "Call to Christian Action in Society" is being implemented in significant areas of our Christian concern. The Statement of Faith is enjoying a widening use not only within the United Church of Christ but elsewhere. The Long-Range Planning Committee has had several meetings and a program of work is developing calculated to enable this body to perform effectively and imaginatively its function as described in the proposed By-Laws. The Commission on Christian Unity and Ecumenical Study and Service and the Commission on Worship have been elected and will be holding their organization meetings in due time.

Useful Instrument

The Stewardship Council has had its first meeting and promises to be a useful instrument for enlisting the informed commitment of our people to the varied forms of mission in which we are engaged at home and abroad. *United Church Herald* serves our people with a high type of religious journalism. Merged publication of the weekly bulletin will shortly be effected. The first units of the United Church Curriculum for use in our Sunday church schools will be available to our churches this fall.

The Committee to Study Realignment and Reorganization of Synods, Conferences and Associations has made considerable headway, its work increasingly augmented by the counsel and cooperation of synod presidents and conference superintendents. The cause of evangelism moved toward unification with the inauguration of an executive who heads the work in this field for both constituencies. The Commission on Church and Ministry has taken a number of steps into what amounts to unified work in the two constituencies. It is quite likely that before long we shall be setting up a theological commission, by that or some other more suitable name, to concern itself with the biblical and theological undergirding of our larger fellowship's life and work.

The Committee on Church Seal and Roadside Sign and the Committee on Permanent Headquarters have been pursuing their assignments faithfully, the latter having recently been considerably enlarged in order to be more representative of the nation-wide geographical character of the United Church. Moreover, contingent on this session's approval of a proposed Constitution and its reference to the synods and churches for vote, preparation has been made so that nomination and election of the Budget Committee can be effected and this committee begin its important work looking toward the day when operation under a unified budget in support of a unified program may invite the stewardship of our people and thus further signalize fulfillment of the reality of the United Church of Christ.

Meanwhile, quiet steady work has continued on the proposed Constitution and By-Laws. We have rejoiced to see structural issues that were unresolved when we met a year ago come to be resolved as those most immediately concerned with them have been enabled to arrive at reasonably satisfying and workable reconciliation of differing viewpoints. And as you take up consideration of the revised draft of the proposed Constitution and By-Laws you can do so in the confidence that the Commission to Prepare a Constitution has taken the comments and suggestions forwarded to it and, as far as the weighing of all known factors would warrant or encourage, has incorporated the appropriate changes and modifications of the draft submitted to you a year ago.

No one who has sat through sessions of this commission from its first to its last could have failed to be gladly aware of the Pentecostal mood of joy and thanksgiving and unity of mind and heart that marked the final session when the very last formal motion had been adopted.

First Meetings

It is nothing short of a miracle that we have arrived at this day. I discovered recently that the first official record in the archives of the Evangelical and Reformed Church relative to possible union with the Congregational Christian churches is in the minutes of the E and R General Council of September 1941, and January 1942, referring to two meetings for informal conversations that were reported to the General Synod of 1942 as having been held March 18 and October 13, 1941. That is to say, it is now more than nineteen years since the first contacts were made between representatives of our two peoples.

Moreover, it should not be forgotten that after all these years we have arrived at the point where we are under circumstances of more than ordinary difficulty. Ours has not been the task merely of finding a way to unity for two peoples of historically diverse traditions. That would have required only an exercise of Christian grace and a reasonable modicum of intelligence on the part of the negotiators and the peoples they represented. Rather, and infinitely more exacting, we have had always to labor under a shadow that was not a healing shadow—a shadow of dissent, of doctrinaire opposition, of litigation and the threat of litigation, so that the framers of the *Basis of Union* and the Commission to Prepare a Constitution as well have never been free to ask the simple, pure, basic question: What provision, what formulation, will enable the United Church of Christ to best express and serve the mind and purpose of her Lord in this present generation?

Instead, recalling a Scripture about being "wise as serpents and harmless as doves" they have had to exercise a serpentine wisdom and at each step ask the additional distracting, debilitating question: How can we formulate the provision we are agreed upon in such a way as to offer the least risk of vulnerability to those who are ready to resort to the civil courts since they have not been able to sustain their cause within the fellowship of the churches?

Spirit's Guidance

The necessity of continual recourse to this question has had the one major effect upon the peoples of both constituencies—and on their representatives in union negotiations and planning—of heightening sensitivities to differences that would never have arisen to harass them if they had not had to labor under the constant haunting of this ill-dispositioned specter of the litigious spirit.

But the fact that that specter hovered over the effort makes it all the more miraculous that we have arrived at this day. The word "miracle" is used advisedly, for it presupposes the intervention and the leading of God; and, in our being able to contemplate now a Constitution and By-Laws for the ordering of our corporate life, we shall be celebrating not alone the labors of thirty men and women of our fellowship but even more the guidance of that Holy Spirit without which all their labors would have been nothing worth.

We are met to discuss and refine the draft of a proposed Constitution and By-Laws for the United Church of Christ. It would be difficult to imagine anyone conceiving our responsibility to engage in other than the fullest, freest discussion. But no one sensitive to the long processes through which we have come will fail to recognize that this is not now the proper arena for the pleader of special causes, nor the place in which to purvey one's preconceptions or prejudices.

Thirty men and women have labored in our behalf and now bring us the fruits of their labors. They would be the last to claim for themselves omniscience, but they can claim to have taken cognizance of a wide variety of considerations in arriving at the decisions finally taken.

In view of this long, patient, meticulously careful process one ventures to suggest that during these three days the self-discipline we exercise will be as revealing as the freedom we exert. And through all let us be lifted up by the remembrance that these are days when we should be taking counsel, not of our fears, but of our faith and of the infinite promises of God. "We are his people, and the sheep of his pasture."

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

In Memoriam

It was eight years ago that my wife and I walked from Kodaikanal to Hill Top to visit Dr. Ida S. Scudder. (Dr. Scudder died at Kodaikanal in India recently at the age of 90. Her grandfather, the first medical missionary sent from the United States, went to India in 1819 under the auspices of the American Board for Foreign Missions. Her father went out in 1861 and on his death in 1900 Dr. Ida Scudder, recently graduated from Cornell Medical College, took his place. Aided by British and Danish colleagues she founded Vellore Missionary Medical College.)

We were on a pilgrimage that had begun a year earlier with an experience at Vellore Christian Medical College in India. For two months we had shared in the life of that medical center, unequaled in all of Asia, but we had not met the woman whose mind and heart had conceived it. Now, as we moved along the Pillar Rocks Road to the house on the hill, we neared our journey's end.

Commanding View

An Olympus of loveliness, Hill Top looked directly down 7,000 feet into the flat, greenish-brown Kamban plain that stretched away from the Upper Palnis to the Bay of Bengal at the far tip of India. Sitting on the very edge of the cliffs, it commanded an overwhelming view of a land known to Pliny, Strabo and Ptolemy. Marco Polo had called this Pandya Kingdom "the finest and noblest province in the world." On clear days eyes peered down from these heights to the village of Periakolam and then beyond to the Vaigai River, cutting an arc across the plain on its way to the sea. The four ancient temple towers of Madurai rose in the distance, and on an exceptionally clear day the sea could be seen sparkling on the verge of the horizon 100 miles away. This was where "Aunt Ida" lived.

The stone house with its unconventional circular verandas dated from 1924. Designed by Dr. Ida herself and her companion of many years Gertrude Dodd, the house combined all the best features they had observed in other homes. It was a dream house encircled by a garden of flowers that bloomed the year round. Misty clouds floating upward from the lower levels often engulfed both house and garden, transforming the place into an enchanting alcazar suspended in the air.

When we arrived, Dr. Ida was in her garden. Tania, her rust-colored Labrador, barked a welcome and came in a rush toward us, but we soon discovered that although huge, she was anything but ferocious. Colonel White, Dr. Ida's other dog, a tiny silky Sidney, sat aloof in a secluded spot in the garden out of fear of being

Dr. Ida S. Scudder

stung by bees buzzing among the flowers.

Introductions were brief. With Dr. Ida lengthy introductions were unnecessary. Spotting my red hair, she said: "People tell me I should dye my hair red. Wouldn't I be the talk of Kodai!" Her snow white hair would never see any red dye and she knew it, but the thought was good for a laugh. Wasting no time getting us into her garden, she escorted us up one path and down another, pointing to this rose and that poppy. Her garden contained over 200 varieties of roses and thirty-two varieties of poppies, and her love for each plant reflected a deeper love that had been the secret of her success on the mission field.

At one spot she took girlish delight in showing us her bizarre green rose, a sight more queer than beautiful. In another corner of her garden she led us to the largest fuchsia we had ever seen. Over our heads its purplish blossoms dangled like ballet dancers. Farther on we came to a magnolia, which she thought needed transplanting and when haply I mentioned having seen that type of transplanting done in the United States I almost had a job. That was only my first mistake that day!

A second followed as we sat under the rose arbor down the hill from the house. The tennis court lay at our left, reminding us of Dr. Ida's past record in tennis. "How many years ago did you give up tennis?" I asked.

"I haven't given it up," she replied with a chuckle. Then, active at 80-plus, Dr. Ida still enjoyed an occasional set of tennis with colleagues from Vellore who were frequent house guests at Hill Top. Other pleasures such as her flowers and dogs had largely superseded her favorite sport, but she looked back upon many refreshing seasons spent in practice and play at Kodai. Informing us with a smile that she had won the tennis championship in 1923, she related how disturbed she was when her English rival after the match rebuffed her whenever they met on the streets of the town. It was something to be undone by a missionary and an American one at that! As a teen-age tomboy romping on a midwestern farm, she little dreamed that within a few years she would be vying for tennis trophies in far-off India during her summer holidays.

Vellore Benefit

From tennis her conversation turned to a letter she had received from another Scudder in England. Dr. Ida was anxious to share this letter with anyone willing to listen, for it concerned a mass meeting for Vellore held in Albert Hall, London, earlier that year. Sir Adrian Boult had conducted the London Philharmonic. Eileen Joyce, the English pianist, had played for the occasion. Climaxing the evening was the appearance of Lady Mountbatten, who spoke to a packed house of 5,000. The Countess had had a stormy flight from Plymouth and, against the advice of her pilot who wanted to turn back, she had gone to London to speak about the work she had visited twice during her stay in India. At that meeting she had affectionately referred to Dr. Scuddder as "Aunt Ida—as she is known all over India and the world."

Now in Kodai, half the world away, Dr. Ida was expressing her pleasure that 850 pounds had been collected from the audience for the work at Vellore. Both the conductor and the pianist had contributed handsomely from their pockets to the cause so dear to her heart.

Beloved in India, honored in America, saluted in England, there she was — a heroine unmistakable and unforgettable, living out her life on this promontory of beauty and looking down sadly upon the waste places of pain and suffering she had served so long. Not a complex, enigmatic character to be pondered and studied, Dr. Ida struck us as being a simple, lovable woman whose only distinguishing marks were vision and faith.

As we left Hill Top I asked: "If you had another fifty years, would you do the same thing again?"

She replied: "I think I would," and then added, "only I'd improve on it."

Having just turned 90, Dr. Ida recently died, but we can believe her courageous spirit will always be at the top of the hill to inspire those who are looking for ways to improve the world.

OTTO F. ARTOPOEUS

The author, the Rev. Otto F. Artopoeus, former E and R missionary to India, is now pastor of First (E and R) Church, West Alexandria, Ohio. Photo by Stanley Wilke.

OBITUARIES

MRS. AUGUSTA WAHL ALBRECHT of Louisville, Ky., widow of the Rev. Adolph Wahl, former pastor of First Reformed Church, Washington, D. C., and of the Rev. Alfred Albrecht, died June 3 at the age of 79. Mr. Albrecht served churches in Colorado, Kansas, Illinois, Missouri and Wisconsin. Mrs. Albrecht is survived by two sons, one of whom is the Rev. Edwin A. Wahl, pastor of Bethel E and R Church, Louisville, Ky.

MRS. ANNA POWELL HACKETT, 68, a missionary in Japan for more than thirty years, died June 22 in LaVerne, Calif.

She and her late husband, Harold W. Hackett, were appointed by the American Board for Foreign Missions in 1920. They spent eighteen years at Kobe before returning to the United States in 1941. Mrs. Hackett taught at the college and at the evangelistic school and served as chairman of the mission medical committee. Mr. Hackett was treasurer of the college and the American Board's work in Japan.

In 1950 he became vice president for financial affairs of International Christian University in Tokyo and served there until 1957 when illness forced him to retire. He died the following year.

Born in Franklin, Vt., Mrs. Hackett graduated from St. Johnsbury Academy in Vermont and Roosevelt Hospital School of Nursing in New York City. She is survived by one daughter and three sons.

MRS. MINNA KRUEGER of Bensenville, Ill., widow of the Rev. Theodore Krueger, a minister of the E and R Church, died June 29. Mr. Krueger served churches in Iowa and Illinois. For seventeen years following her husband's death in 1919, Mrs. Krueger was employed on the staff of the Evangelical Hospital of Chicago. She is survived by one son.

THE REV. ARCHIE TOOTHAKER, assistant minister of First Congregational Church in San Diego, Calif., died April 30. He was 84 years of age.

A native of Wheaton, Kan., he was a graduate of Highland University and Pacific School of Religion, Berkeley, Calif. He received a master's degree from Yale University Divinity School.

After more than fifty years in the active ministry, during which he served churches in Kansas, California, New Mexico, Arizona and Colorado, he went to San Diego and served as assistant at First Church until his death. He is survived by three daughters and one son.

Church and Ministerial RECORD

E and R Address Changes

ADAMS, ROBERT T., Buffalo, N. Y., to 39 W. 58th St. Terrace, Kansas City, Mo., executive secretary, Commission on Human Relations of Kansas City.

BATZLER, L. RICHARD, 103 Locust Dr., Baltimore 28, Md., pastor of St. Luke and St. John, (new).

BAYARD, RICHARD D., 503 N. Lombardy St., Richmond, Va., assistant pastor of St. John's, (new).

BECK, ELMO D., R. 7, Salisbury, N. C., pastor of Mt. Hope, (new).

BORCH, WILLIAM L., 1006 Walnut St., Columbia, Pa., pastor of Salem, (new).

BREISCH, WARREN A., Reading, Pa., to 230 Franklin St., Rochester 4, N. Y., associate pastor of Salem.

BROMER, FRANK S., (E), Lititz, to R. 1, New Providence, Pa.

BRUDER, JAMES R., Hamburg, Iowa, pastor of the Hamburg-Imogene Charge, (new).

BUCHHOLD JR., LOUIS, Rockwood, Pa., pastor of Trinity, (new).

BUCK SR., RAYMOND F., Arlington, Tex., to 616 Eleonore St., New Orleans 15, La., pastor of St. Paul's.

BURKLE, CARL D., New Braunfels, Tex., to 5th & Jackson Sts., St. Charles, Mo., pastor of St. John's.

CALDWELL, ELWOOD A., 2234 Schaffner Dr., Louisville 16, Ky. (change of residence).

CARPENTER, LONNIE A., Burlington, to 220 W. Monroe St., Salisbury, N. C., pastor of First.

CERVANTES, DAVID F., 1022 W. Mulberry St., Shamokin, Pa., assistant pastor of St. John's, (new).

CHRISTIANSEN, RONALD C., 714 Fairlawn Rd., Topeka, Kan., pastor of Fairlawn Heights, (new).

DAVIS, HERBERT R., Mountville, Pa., pastor of Trinity, (new).

DEITZ, JAMES G., New Haven, Conn., to 500 N. Wooster Ave., Strasburg, Ohio, pastor of St. John's.

DEWEY, JAMES A., Springboro, Ohio, pastor of Springboro, (new).

DISSELER, RICHARD T., 329 S. Mulberry St., Troy, Ohio, pastor of St. John's, (new).

ESSLINGER, DONALD C., 53 S. Walnut St., Germantown, Ohio, pastor of St. John's, (new).

FLOYD, DONALD T., 2171 Kenmore Ave., Glenside, Pa. (change of residence).

FREED JR., RALPH A., 506 Washington Ave., Defiance, Ohio, pastor of St. John's.

GANTT, JOHN M., 838 Alhambra Court, Park Hills, Covington, Ky., pastor of Grace, (new).

GOFFENEY, WALDEMAR M., LaMesa, Calif., to 21417 Mays Dr., South Bend 28, Ind. (retired).

GRADWOHL, JOHN O., 420 Fifth St., Rising Sun, Ind., pastor of First, (new).

GREGORY, PAUL R. (D), Philadelphia, Pa., to Howard House, 136 Hancock St., Auburndale, Mass.

GROFF, DALE R., Cavetown, Md., pastor of Christ, (new).

HAMPSHIRE, GEORGE J., R.D.1, Box 71-A, Rockwell, N. C., pastor of Grace, (new).

HEDEMAN, ROBERT N., 2600 Budd St., River Grove, Ill., pastor of Grace, (new).

HELLING, ELMER P., Warrenton, to Emmaus Home, St. Charles, Mo., assistant administrator.

HERZBERGER, ALBERT A. (I), R. D. 2, Ventolo Lane, Steubenville, Ohio.

HETRICH, PAUL R. (CC), 133 Elm St., Branford, Conn., pastor of Branford Congregational, (new).

HETZEL, WALTER F., Tonawanda, to 2133 Ferry Rd., W., Grand Island, N. Y., (retired).

HORAK JR., FRANK H., 205 N. Delmar St., Houston 11, Tex., pastor of Christ, (new).

HOSTO, ROLAND W., Clarksville, Iowa, to R. 2, Warsaw, Ill., pastor of Bethlehem, Sutter, Ill.

ISHLER, JAMES L., Seemsville, Pa., pastor of St. Peter's, (new).

KARTYAS, SHIRLEY A., 4700 S. Grand Blvd., St. Louis, Mo., minister of Christian education, Trinity, (new).

KEHLE, HELMUTH A., Zwingle, Iowa, to 108 E. Barker St., Rice Lake, Wis., pastor of Zwingli.

KEMPER, CARL F., R. 1, Council Bluffs, Iowa, pastor of St. Paul's, (new).

KLEIN, HILBERT G., Reeseville, Wis., to Baroda, Mich., pastor of Zion.

KLINE, CHARLES W., 2021 Cleveland Rd., Wooster, Ohio, assistant pastor of Trinity, (new).

KOCH, ROBERT J., Marshall, Okla., pastor of St. Paul's, (new).

KRIEBEL, HOWARD L., Palm, Pa., co-pastor of Schwenkfelder, (new).

KUCK, DALE G., Flemington, N. J., to 6901 W. Tallmadge Pl., Milwaukee 18, Wis., pastor of St. Mark's.

KURKOWSKI, FREDERICK E., 35 Potomac St., Boonsboro, Md., pastor of the Boonsboro Charge, (new).

LEIBIG, CHARLES O., Akron, Ohio, to Box 73, Flicksville, Pa., pastor of the Mountain Valley Charge.

LEONARD, LAWRENCE A., Asheboro, to R. 1, Burlington, N. C., pastor of St. Mark's.

LUCKENBAUGH, CARROLL C., 306 Cole Ave., North Canton, Ohio, associate pastor of Zion, (new).

MARTENSEN, GLENN O., 501 S. Fruitridge Ave., Terre Haute, Ind., (change of residence).

MC CLELLAN, CHARLES R., R. R. 2, Box 148, Arnold, Mo., pastor of St. Mark's, (new).

MITZELL, CHARLES M. (E), 121 S. Pershing Ave., York, Pa.

NOLD, FREDERICK B., Lenzburg, Ill., pastor of the Lenzburg-Fayetteville Charge, (new).

OCHS JR., FRED J., Rochester, N. Y., to 2818 Leith St., Ft. Worth, Tex., pastor of St. John's.

PERRY, THOMAS L., Edinburg, Va., pastor of the Edinburg Charge, (new).

PFUNDT, ERICH, Windsor, Colo., to 1901 N. Campbell Ave., Tucson, Ariz. (retired).

POCKER, MARION D., Newburgh, Ind., pastor of Zion, (new).

PRESS, SAMUEL D. (E), Clayton, to 5225 S. Grand Blvd., St. Louis 11, Mo.

REIDER, ALAN H., Mt. Aetna, Pa., pastor of the Bethel-Mt. Aetna Charge, (new).

RETTIG, MARWOOD E., 514 S. Sandusky St., Upper Sandusky, Ohio, pastor of Emanuel, (new).

RIU JR., MARSHALL J., 821 Karoly St., Freemansburg, Pa., pastor of Trinity, (new).

ROEMER, JOHN J., 620 Taylor St., Cannelton, Ind., pastor of St. John's, (new).

ROHLFING, DAVID C., 404 Lafayette St., Newark 5, N. J., pastor of St. Stephan's, (new).

ROYSTER, WILLIAM C., Cibolo, Tex., pastor of St. Paul's, (new).

SANTO, JAMES B., 1961 New Holland Pike, Lancaster, Pa., pastor of Grace, Eden, Pa., (new).

SCHLUNDT, ARLAN E., 9008 Meisner Rd., Richmond, Mich., pastor of St. James, (new).

SCHMIDT, ROBERT M., Chamois, Mo., pastor of the Chamois-Ryors Charge, (new).

SCHULTZ, DARRELL P., 115 Meridian Ave., Louisville, Ky., assistant pastor of Bethel, (new).

SEILER, JOSEPH E., 811 E. Tucker Blvd., Arlington, Tex., pastor of Faith, (new).

SEIWELL, PORTER W., Catawba College, Salisbury, N. C., (campus minister).

SLIGHTER, ALFRED R., 20 Woodside Ave., San Francisco, Calif., pastor St. John's, (new).

SOLT, PAUL I., Berlin, to R. 2, Box 56, Bethlehem, Pa., pastor of St. Thomas.

SOMMERS, LESTER I. (Ch), New York, N. Y., to U. S. Naval Hospital, Beaufort, S. C.

SOUERS, SANFORD C., 215 Lincoln Ave., Chesterton, Ind., pastor of St. John's, (new).

TALLIS, EDWARD J., Rome, to East Amherst, N. Y., pastor of St. Stephen's, Millersport, New York.

TROUTMAN, DERL A., Springboro, to 3525 W. 25th St., Cleveland, Ohio, assistant pastor of Trinity.

WESTPFHAL, JAMES N., Richfield, Wis., pastor of the Rockfield-Richfield Charge, (new).

WILBUR JR., EDGAR E., 1480 S. 6th St., Louisville, Ky., pastor of Bethlehem, (new).

WILLIAMS JR., ALFRED E., Prairie View, to R. 2, Long Grove, Ill., (postal change).

WINDHORST, LOREN A., R. R. 1, Lenzburg, Ill., pastor of Holy Ghost, Darmstadt and Trinity, Marissa, Ill., (new).

WOLFGANG, CALVIN A., 30 Ellicott St., Cattaraugus, N. Y., pastor of St. John's, (new).

ZINK, RICHARD J., 11735 Denny Rd., St. Louis, Mo., assistant pastor of St. Lucas, (new).

Code: CC—E and R ministers serving CC churches; D — Ministers in denominational work; E — Emeriti, retired or disabled; I — Inactive, or in secular work; Ch — Chaplains in the armed forces.

E and R Ordinations

BATZLER, L. RICHARD, Park Community, Baltimore, Md., June 26.

BAYARD, RICHARD D., Grace, Buffalo, N. Y., June 19.

BECK, ELMO D., Mt. Tabor, Lexington, N. C., June 26.

BORCH, WILLIAM L., Salem, Columbia, Pa., June 19.

BRUDER, JAMES R., Salem, Quincy, Ill., June 19.

BUCHHOLD JR., LOUIS, St. Marcus, St. Louis, Mo., June 19.

CERVANTES, DAVID F., St. John's, Shamokin, Pa., June 5.

CHRISTIANSEN, RONALD C., Trinity, Hudson, Kan., June 12.

DAVIS, HERBERT R., Brownback's, Spring City, Pa., June 12.

DEWEY, JAMES A., Emmanuel, Akron, Ohio, June 26.

DISSELER, RICHARD T., Salem, Quincy, Ill., June 19.

ESSLINGER, DONALD C., St. Peter's, Cincinnati, Ohio, June 19.

FREED JR., RALPH A., St. Mark's, New Albany, Ind.

GANTT, JOHN M., Salem, Marion, Ohio, June 19.

GRADWOHL, JOHN O., Trinity, Baltimore, Ohio, June 26.

GROFF, DALE R., Christ, Cavetown, Md., June 26.

HAMPSHIRE, GEORGE J., Calvary, Turtle Creek, Pa., June 12.

HEDEMAN, ROBERT N., Friedens, Warrenton, Mo., June 12.

HETRICH, PAUL R., Rosedale, Laureldale, Pa., June 26.

HORAK JR., FRANK H., Redeemer, Marion, Tex., June 5.

ISHLER, JAMES L., St. John's, Boalsburg, Pa., June 26.

KARTYAS, SHIRLEY A., Salem, Tonawanda, N. Y., June 12.

KEMPER, CARL F., Friedens, Milford, Neb., June 19.

KLINE, CHARLES W., St. John's, Cleveland, Ohio, June 12.

KOCH, ROBERT J., Evangelical and Reformed, California, Mo., June 19.

KRIEBEL, HOWARD L., Wentz's, Worcester, Pa., June 19.

KURKOWSKI, FREDERICK E., Trinity, Scranton, Pa., June 12.

LUCKENBAUGH, CARROLL C., St. Peter's, Spring Grove, Pa., June 19.

MC CLELLAN, CHARLES R., Bethany, St. Louis, Mo., June 26.

NOLD, FREDERICK B., Christ, Belleville, Ill., June 5.

PERRY, THOMAS L., Grace, Washington, D. C., June 12.

POCKER, MARION D., St. Mark's, New Albany, Ind., June 5.

REIDER, ALAN H., St. John's, Schuylkill Haven, Pa., June 19.

RETTIG, MARWOOD E., St. John's, Holgate, Ohio, June 19.

RIU JR., MARSHALL J., St. John's, Coopersburg, Pa., June 12.

ROEMER, JOHN J., Immanuel, Louisville, Ky., June 5.

ROHLFING, DAVID C., Peace, Rock Island, Ill., June 19.

ROYSTER, WILLIAM C., St. John's, Ft. Worth, Tex., June 26.

SANTO, JAMES B., St. Paul's, Sidney, Ohio, June 26.

SCHLUNDT, ARLAN E., St. John's, Michigan City, Ind., June 12.

SCHMIDT, ROBERT M., Immanuel, Wright City, Mo., June 19.

SCHULTZ, DARRELL P., Friedens, Port Washington, Wis., June 19.

SEILER, JOSEPH E., Trinity, New Orleans, La., June 12.

SOUERS, SANFORD C., Paradise, Louisville, Ohio, June 19.

WESTPFHAL, JAMES N., St. Paul's, Sheboygan, Wis., June 5.

WILBUR JR., EDGAR E., Bethel, Evansville, Ind., June 5.

WINDHORST, LOREN A., Zion, Metropolis, Ill., June 12.

WOLFGANG, CALVIN A., Zion, Ashland, Pa., June 26.

ZINK, RICHARD J., Zion, Newark, N. J., June 12.

E and R Installations

BABOS, ALEXANDER, First Hungarian, Pittsburgh, Pa., June 19.

BACH, GEORGE R., Salem, Leacock, Pa., June 12.

BORCH, WILLIAM L., Salem, Columbia, Pa., June 19.

BUTOSI, JOHN, Hungarian, South Norwalk, Conn., June 12.

CALVERT, DONALD T., Faith, Cincinnati, Ohio, June 19.

CAROLUS, HARRY C., Messiah, Baltimore, Md., June 19.

CERVANTES, DAVID F., assistant pastor, St. John's, Shamokin, Pa., June 5.

DAVIS, HERBERT R., Trinity, Mountville, Pa., June 26.

ESSLINGER, DONALD C., St. John's, Germantown, Ohio, June 26.

FUNK, CLARENCE R., Zion, Womelsdorf, Pa., June 19.

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GROFF, DALE R., Christ, Cavetown, Md., June 26.
GRUNWALD, DONALD T., St. Andrew's, Mishawaka, Ind., May 22.
HOHMAN, HAROLD W., Grace, Culver, Ind., June 12.
ILIFF, JOHN E., St. Peter's, Buffalo, N. Y., June 12.
MENGER, ERWIN F., pastor of the Lake Elmo-Stillwater Charge, Northern Synod, June 12.
MEUSSLING, HERBERT A., St. John's, Holgate, Ohio, June 12.
RIU JR., MARSHALL J., Trinity, Freemansburg, Pa., June 19.
SCHOBER, JOSEPH W., St. Andrew's, Penbrook, Pa., June 26.
TROUTMAN, DERL A., assistant pastor, Trinity, Cleveland, Ohio, June 26.
WADDLE III, CHARLES W., Zion, St. Louis, Mo., June 12.
YATES, JACK E., St. John's, Ft. Wayne, Ind., June 19.

E and R Deaths

GROFF, WILLIAM H., New Holland, Pa., May 21, pastor of Zeltenreich's Church.
SATORY, AUGUST W., Quincy, Ill., June 20, in retirement.

CC Calls

ADERHOLT, ROBERT R., to Fairview, Hackleburg, and Union Grove, Haleyville, Ala.
AKI, GEORGE, Christ, Chicago, Ill., to Hollywood Independent, Los Angeles, Calif.
ALLINDER, WILLIAM F., student, assistant, Rogers Park, Chicago, Ill., to minister, Genoa City, Wis.
ANDERSON, TERENCE R., United Church of Canada, Edmonton, Alberta, Canada, to assistant, Glen Ridge, N. J.
BARNES, HOMER, to minister, Mt. Lebanon, Steele, Ala.
BJORK, EUGENE A., to Metaline Falls and Ione, Washington.

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BOOHER, RUSSELL, Presbyterian, to Pascoe Washington.

BRANTON, JAMES R., Baptist, Durand, Rochester, to Gaines, N. Y.

BRINK, PHILIP A., to Waioli Hui'ia, Hanalei Kauai, Hawaii.

BROWN, LESTER H., Methodist, student, to Huntersland, N. Y.

BYRD, CAMERON W., to assistant, People's Washington, D. C.

COE, ALBERT BUCKNER, to interim, Broadway, New York, N. Y.

CRANDALL, GEORGE E., associate, Kalamazoo Mich., to Thornridge Community, Dolton, Ill.

CROSS, JOHN N., Baptist, to Hebron and Gilead, Conn.

DAY, JON W., student, to assistant, Abington Connecticut.

EICHORN, NEAL R., student, to co-minister Oxford County United Parish, Maine.

EVANS, STEPHEN C., assistant, First, Traverse City, Mich., to minister, Park Falls and Fifield, Wis.

FLEMING, WILLIAM F., Pilgrim, Madison, Wis., to New England and Pierce, Scranton, N. D.

GRISWOLD, KENNETH P., Durand, Mich., to Pilgrim Heights, Minneapolis, Minn.

HASKELL, STANLEY B., student, to Hancock. Maine.

HATHAWAY, ROBERT C., interim, to minister. Lakeville, N. Y.

HAWKINS, R. LARRY, Andover Newton Theological School, to Pilgrim, Omaha, Neb.

HEMING, THOMAS D., Presumpscot Union Parish, to Lovell and Lovell Center, Maine.

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HILL, CHARLES M., Bronson, Mich., to Bismarck, N. D.

HINES, WENDELL, Presbyterian, to First, Texarkana, Tex.

HUDGSTON, DOUGLAS W., to Union, East Sangerville, Maine.

IBERA, SIMEON C., interim, to minister, Puunene Evangelical, Maui, Hawaii.

KRAMER, WILLIAM, to Fort Shaw, Mont.

LEAVITT, RICHARD W., to Candia, N. H.

MC KINLEY, MRS. HAZEL PERKINSON, to director of religious education, First, Park Ridge, N. J.

MC LAUCHLAN, IAN, student, to Dedham and East Holden, Maine.

MULDER, J. CALVIN, student, Bethel, Edmond, Okla.

NELSON, CHRISTIAN C., interim, Lenora, Kan.

PALMER, MONROE H., student, to Island Falls, Maine.

PETERS, RALPH, Disciples, to Federated, Hamilton, Mo.

PETERS, ROBERT, to minister of Christian education, Ralston, Neb.

ROBERTSON JR., GEORGE A., to Community, Poquonock, Conn.

ROSIMO, JOSE A., to Kohala Pilgrim, Hawi, Hawaii.

SHIVLEY, PHILIP, E and R, Indiana University, to campus minister, State University of Iowa, Iowa City.

SIEKMANN, GENE, Presbyterian, to Federated, Marshall, Minn.

SKEELE, ROBERT E., Alexandria, Minn., to St. John's College, Annapolis, Md.

STOCK, E. JOSEPH, to Sanford, Fla.

SUNBURN, JOHN H., Parkview, White Bear Lake, Minn., to First, Dubuque, Iowa.

TAYLOR, ALVA M., First, Clear Lake, S. D., to Garrison, N. D.

TEE, LAWRENCE E., Lawrence Street, Lawrence, Mass., to First, Ansonia, Conn.

WESTERHOFF III, JOHN H., Presque Isle, Maine, to associate, Needham, Mass.

WILLARD, PAUL E., student, to Rumford Point, Maine.

WILSON, R. WARD, student, to Hampden, Maine.

ZANBAZIAN, HAGOP, to associate, Island of Molokai, Hawaii.

CC Resignations

BATTY, H. WELDON, San Carlos, Calif., September 1.

BECK, JOHN D., associate, Church of the Crossroads, Honolulu, Hawaii.

BENTLEY, ROBERT, student, Bethel, Edmond, Oklahoma.

BLACKMAN, JOHN C., Jones Road, Cleveland, Ohio, to retire.

BROWN, ELMER H., Friend, director of religious education, First, Pasadena, Calif.

CATTON, WILLIAM R., First, Harrison, Mich., to retire, October 1.

COTTO-THORNER, GUILLERMO, Presbyterian, Washington Mills, to give full time to Paris, N. Y.

DUNSTAN, WILLIAM A., Am. Ev. Chr., Oxford and Mechanic Falls, Maine, August 31.

HAND, EARL V., First, Douglas, Ga.

HANSCOM, CLARENCE W., Plainview, Neb.

HOLOPAINEN, VICTOR R., Bassett and Palo, Minnesota.

HOWARD, ROBERT L., United, Craftsbury Common, Vt., to ABCFM to teach in Japan.

JACOBS, ALAN, East Lebanon, Maine, to study.

KENT, MRS. KATHARINE B., Waioli Hui'ia, Hanalei, Kauai, Hawaii.

KRAFT JR., CHARLES L., Cynthiana, New Liberty, Cynthiana, and Haubstadt, Ind.

KRATOHVIL, W. JAMES, Lincolnville Center, Maine.

KUCK, DALE G., E and R, Locktown, N. J.

LAHR, FRANKLIN E., E and R, Glasgow, Montana.

LEWIS, D. GLYN, Newark Valley and West Newark, N. Y., to retire.

LOOKER, CHARLES E., First Union Parish, Sidney, Ind.

LUND, RICHARD W., Union, Hancock, Maine.

MANZELMANN, RICHARD L., Presbyterian, associate, Central, Providence, R. I.

MAWSON, RICHARD I., Olds, Iowa, to study.

MEETH, L. RICHARD, Presbyterian, assistant, Union, Upper Montclair, N. J.

MILLARD, GEORGE E., St. Paul, Seymour, Indiana.

PARIS, GEORGE S., Methodist, Howells, N. Y.

PEABODY, ALAN B., DeRuyter and Lincklaen, N. Y., to teach.

PEACOCK, ALFRED G., First, Columbus, Ga.

PHILLIPS, HUDSON B., Angola, N. Y.

SCHUMM, HERBERT I., Warren, Ind., to study.

SEARS, HELEN JANE, director of religious education, First, Braintree, Mass.

SHORT, KENNETH R., Baptist, Pembroke, New York.

SMITH, ELMER H., Mt. Lebanon, Steele, Ala.

SNIDER, GRETA WOOD, Candia, N. H.

STACKHOUSE, WILLIS A., Methodist, United Community, Castile, N. Y., to retire.

STOKER, LOUIS C., Cresco, Iowa.

VALERA, MAURICIO M., Kohala Pilgrim, Hawi, Hawaii.

WAITE, RALPH H., Garden City, N. Y.

WEVER, C. KENT, Corning, Fairview, Iowa.

YOAK, CHARLES, Chester Center, Grinnell, Iowa.

CC Anniversaries, Installations, Ordinations, Recognitions and Dedications

ARLINGTON HEIGHTS, Ill., recognition and installation of the Rev. W. Rowland Koch, June 19.

BOSTON, JAMES R., ordination, Plainville, N. Y., June 19.

BROOKS, ROGER D., ordination, Mondovi, Wis., May 15.

CLARKE, ARTHUR B., installation, East Granby, Conn., May 22.

COVINA, Calif., dedication of chapel and education building, June 5.

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CROY, ERNEST F., ordination, Ashland, Mass., June 12.

DICK JR., THOMAS C., installation, Westmoreland, Washington, D. C., March 27.

EASTMAN, WILLIAM F., ordination, South, Concord, N. H., June 10.

EAST PROVIDENCE, R. I., Newman, 150th anniversary of church building, June 4.

EDDY, ROBERT L., installation, North, Woburn, Mass., June 12.

FAITH, Littleton, Colo., reception and installation of the Rev. Gordon K. Blunt, June 5.

GRIESY, PAUL VAL, ordination and commissioning, Belmond, Iowa, June 26.

HUDSON, S. D., First, 75th anniversary, May 22.

LE VITRE JR., ROBERT W., ordination, First, Turners Falls, Mass., June 19.

MC GEE, JOHN P., installation, First, Decorah, Iowa, June 19.

PARKER, JAMES L., ordination, Seventh Avenue, Denver, Colo., June 12.

PERMANN, DELBERT D., ordination, Armour, S. D., June 12.

PLYMOUTH, Fort Collins, Colo., dedication, May 15.

RAPP, STUART E., installation, Briarcliff Manor, N. Y., June 15.

SAMOAN, National City, Calif., recognition, June 5.

SCOTT JR., ROBERT E., ordination, Annandale, Va., June 5.

SERVIA, Ind., dedication of religious education building, June 5.

SILVIS, RALPH, ordination, Pittsfield, Ohio, June 9.

STONE, WILLIAM E., installation, Maple Shade, N. J., June 12.

TALBERT, ARTHUR E., ordination, First, Huntley, Ill., June 13.

WALTER, DONALD E., ordination, Trinitarian, West Gloucester, Mass., June 22.

WEIMER, PAUL K., ordination, McKinley, Maine, June 19.

WHITAKER, W. ORIN, ordination, Stanley, Chatham, N. J., June 5.

WILLIAMS, J. JOAN, installation, Orford, N. H., June 5.

WIATT, KENNETH B., installation, Community, Greenbelt, Md., May 15.

YANKTON, S. D., First, dedication of education building, May 22.

CC Honorary Degrees

CRAIG, ANDREW K., superintendent, Indiana Conference of Congregational and Christian Churches, Muncie, Ind., D.D. from Defiance College, Ohio, May 29.

CRANE, J. VINCENT, minister, First, Forest Grove, Ore., D.D. from Pacific University, Forest Grove, Ore.

HANSEN, CARL A., executive secretary and minister, Congregational Conference of Minnesota, D.D. from Northland College, Ashland, Wis., June 5.

LENHART, JAMES W., minister, Plymouth, Des Moines, Iowa, D.D. from Grinnell College, Grinnell, Iowa, June 6.

MC KENNEY, NED BURR, minister, Central, Topeka, Kan., D.D. from Doane College, Crete, Neb., May 30.

RIETHMILLER, GORTON, president, Olivet College, Olivet, Mich., LL.D. from Hillsdale College, Hillsdale, Mich., June 5.

ROBERTSON, JOHN P., minister, Glen Ridge, N. J., D.D. from Yankton College, Yankton, S. D., June 6.

THOMAS, FRANK P., minister, First, Greenville, Ohio, D.D. from Defiance College, Defiance, Ohio, May 29.

Newly Vacant E and R Pulpits

Lancaster Synod—Grace, Avon, Pa.; St. Paul's, Harrisburg, Pa.

Lehigh Synod—Lansford-Ashfield Charge; St. John's, Allentown, Pa.

Midwest Synod—Goehner-Milford Charge, Nebraska; Primrose-Franklin Charge, Iowa; St. John's, Peterson, Iowa; St. Paul's, Kahoka, Mo.

Missouri Valley Synod—Redeemer, St. Louis, Mo. (associate pastor); St. Paul's, Little Rock, Ark.

New York Synod—Bethlehem, Brooklyn.

Northwest Ohio Synod—Calvary, Lima; St. John's, Bucyrus; St. Paul, St. Marys.

Philadelphia Synod—St. Stephen's.

Pittsburgh Synod—Rimersburg Charge, Pa.; Zion, Greenville, Pa. (assistant).

Potomac Synod—Christ, Martinsburg, W. Virginia.

Reading Synod—Schwarzwald, Jacksonwald, Pa.

Rocky Mountain Synod—Zion, Windsor, Colo.; Zion, Scottsbluff, Neb.

Southern Synod—First, Asheboro, N. C.; First and St. John's, Burlington, N. C.

South Illinois Synod—Centralia-Central City Charge.

Southwest Ohio Synod—Carthage, Cincinnati.

South Wisconsin Synod—St. Paul's, Menomonee Falls (associate pastor).

West New York Synod—Emanuel, Warren, Pa.; Riverside, Salem, Buffalo, N. Y.

Received into E and R Membership

CHURCH OF THE WAY, New Berlin, Wis., by South Wisconsin Synod, May 10.

JUD, GERALD J., Cleveland, Ohio, by Northeast Ohio Synod, May 28, from CC churches.

MIDLAND, Midland, Mich., by Michigan-Indiana Synod, May 2.

PILGRIM CHURCH, Grafton, Wis., South Wisconsin Synod, May 10.

SCHOBER, JOSEPH W., Harrisburg, Pa., by Lancaster Synod, June 7, from the Evangelical United Brethren Church.

ST. ANDREW'S, Richmond, Va., by Potomac Synod, May 3.

STATON, JOHN J., LaCrosse, Wis., by Northern Synod, May 20, from CC churches.

VALLEY FORGE CHURCH, Wayne, Pa., by Philadelphia Synod, June 5.

ZOAR, Waldorf, Minn., by Northern Synod, May 20.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

During June. In Boston: The Rev. and Mrs. Thomas M. Okuma of the Angola Mission, for furlough with their three children. Located at the central station of Dondi, Portuguese West Africa, Mr. Okuma has been serving as mission treasurer.

In New York: Dr. and Mrs. Edward C. Riggs of the Madura Mission, for furlough with their three children. Located in the village of Kilanjunai, South India, Dr. and Mrs. Riggs are engaged in public health work and in the training of village health guides.

Mr. and Mrs. Charles R. Lord of the Rhodesia Mission, for furlough with their three children. Located at Chikore, Southern Rhodesia, Mr. Lord serves as superintendent of the primary outstation schools of the mission.

Mrs. Lincoln B. Hale of the Near East Mission, after completing two years as teacher of English at Pierce College, Elleniko, Athens, Greece.

Mrs. Frances A. Messner of the Near East Mission, after completing three years as a teacher of English at Pierce College, Elleniko, Athens, Greece.

The Rev. and Mrs. John T. Parsons of the South Africa Mission, for furlough. Mr. and Mrs. Parsons work with the African pastors, churches and church schools in the Johannesburg area.

CC *Departures for the Field*

During June. From San Francisco: The Rev. Sydney K. Bunker of the Ceylon Mission and president of Jaffna College, returning from furlough to Vaddukoddai, Ceylon via Hawaii, Japan, the Philippines and other points on special assignment. Mrs. Bunker left July 19 from Seattle, Wash., and joined him in Tokyo for the rest of the journey.

From Boston: Mr. and Mrs. Carroll C. McCormick, under appointment to the Rhodesia Mission for educational work at the Secondary School in Chikore, Southern Rhodesia.

CC *Birth*

May 15, 1960. To Mr. and Mrs. John R. W. Lowe of the Rhodesia Mission, a daughter, Colleen Anne, at Mt. Silinda, Southern Rhodesia.

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The Next Steps to the Proposed Union:

The proposed Constitution for the United Church of Christ was unanimously approved by the adjourned session of the second General Synod in session in Cleveland at 3:25 P.M. on July 7, 1960. The General Synod also voted to send this proposed Constitution to the local churches of the Congregational Christian churches and to the synods of the Evangelical and Reformed Church for ratification or approval. The following are the next steps in the union:

The Rev. Ben M. Herbster and Ashby E. Bladen outline the next steps to union.

1 Between now and midnight, June 1, 1961, the synods of the Evangelical and Reformed Church and the local churches of the Congregational Christian churches will have the opportunity to approve the proposed Constitution. CC churches will thereby become a part of the United Church;

2 The action will be reported to the United Church of Christ office, 297 Park Avenue South, New York 10, New York, on a form furnished for this specific purpose. A packet containing necessary information and forms was mailed on August 1 to all ministers and clerks of CC churches;

3 If approved by two-thirds of the Congregational Christian churches voting, and by two-thirds of the Evangelical and Reformed synods, the third General Synod to be held in July 1961 in Philadelphia, Pa., will declare the Constitution in force in accord with Article X of the *Basis of Union;*

4 If the third General Synod declares the Constitution in force, the way will then have been prepared for the General Synod, meeting in Philadelphia in 1961, to adopt the proposed By-Laws, discussed at the Cleveland General Synod (or any modification that the General Synod may determine);

5 The General Synod may then proceed to elect the officers of the United Church of Christ and of its General Synod, members of the Executive Council and the several instrumentalities of the United Church of Christ in the number and manner indicated in the Constitution and By-Laws.

The Rev. Ben M. Herbster (E and R) and Ashby E. Bladen (CC) are co-chairmen of the Executive Council of the United Church of Christ. Photo by Hastings-Willinger & Associates.